

131.
A
S E R M O N

Preach'd at the FUNERAL of
Dr. *Samuel Benion,*

Minister of the Gospel in *Shrewsbury,*

Who dy'd there *March 4. 1707.*

In the Thirty fifth Year of his Age.

With a short Account of his

LIFE and DEATH.

By **MATTHEW HENRY,**
Minister of the Gospel.

K

L O N D O N:

Printed by *T. Ilive,* for *Thomas Parkhurst,* at
the *Bible and Three Crowns,* in the Lower
End of *Cheap-side,* near *Mercers-Chappel.*
1709.

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Dr. Samuel Benion,

March the 8th. 1707.

I P E T. I. 24, 25.

*All Flesh is as Grass, and all the Glory of Man,
as the Flower of Grass. The Grass withereth,
and the Flower thereof falleth away: But the
Word of the Lord endureth for ever.*

SURE I need not mind you (Brethren),
you cannot but *remember it*; You cannot
but be *thinking of it* at this time, that it
is not full *two Years* since we were upon
a *like* Sorrowful Occasion met together in this
Place, to solemnize the Funeral of a very able,
faithful Minister of this Congregation, whose *Mr. James
Owen.* Memory, I hope, is, and will be, precious a-
mong you. If you and I had made a due Improve-
ment of *that* severe Stroke, surely, we had not
felt the smart of this: But, LORD, when thy
Hand is lifted up, and Men will not see, they shall Isa. 26.
see. If GOD judgeth, he will overcome. GOD
grant, that *this* present dark Dispensation of
Providence, may so revive the Impressions of
A 2 *that,*

that, as that by both together, we may be duly humbled under the mighty Hand of GOD, that *Elibu's* Complaint of old, may not be taken up against us, *God speaketh once, yea twice, yet Man perceiveth not*, doth not understand the meaning, nor answer the Ends of what he saith; or that of the Prophet, that *the Righteous*, as to our World *perish*, and *no Man lays it to Heart*, or is duly affected with it; nay, *merciful* useful Good Men are taken away, and *none consider it*. O that we knew how rightly to expound, and that you knew how rightly to apprehend such Events as these.

He whom we have now follow'd to the silent Grave, and left there, then follow'd *with us*, and was a deep sharer in our Grievs on that Occasion: But must the Successor in the Work of Life, so soon succeed in Dying-work too? All that go before us, say to us, as CHRIST to Peter, *You cannot follow me now*, because your Work is not done; but *you shall follow me hereafter*. But here's One, that soon follow'd to the Grave his Predecessor in this Pulpit; for Death is not ty'd up to the Rules of Proportion, or due Distances, Every Man must go in his own Order; the Order appointed by him, in whose Hand our Times are.

Considering Age, and bodily Strength and Vigor, we that are Ministers must think, that he whom we have now laid in the Dust, was a few Days ago, likely enough in a Course of Nature, to have seen most of us laid there. I thought concerning him, This is the *Joseph*, that shall put his Hand on mine Eyes, and do that Office for me, which I am now doing for him: But living and dying, it seems, do not go by likelihoods: The Sovereign Lord of Life, has ordain'd otherwise, and the number of his Months (which were far

far from being *Months of Vanity*) are cut off in the midst.

Now, what shall we say to these Things? *What Gen. is this, that God has done unto us!* For my part, I 42. 28. am quite at a loss, am full of Confusion, and know not what to say: The Tydings astonish'd me, and made me cry out to GOD, as the Prophet did, *Ezek. 11. 13. Ab Lord God! wilt thou make a full end of the Remnant of Israel?* But what shall I say to you? I wish I were better able to perform this Service, which your aged Pastor has call'd me to: How to order the Course before you, I know not, and yet something I must say, both as a Mourner with you, and as a Monitor to you, that I might both soften the Ground, and break it up.

I. I have something to say as a Mourner with you: I am willing to hope, you have no need of any to raise up your Mourning, of singing Men, or singing Women to move your Passions; you are sensible of your Loss, and here's a grievous Mourning for it; we are lamenting One, that I perceive is universally lamented, and have the Tears of many mingled with ours on this Occasion. But my Business will be, to shew you what Reason we have thus to lay to Heart this Breach made upon us, that we may be able to give a good Answer to that Question, which whenever we are of a sorrowful Countenance, we should put to ourselves, *Wherefore look we so sadly to Day?* Gen. 50. 11. *Why art thou cast down, O my Soul?* that if there 40. 7. be no good Reason for the Grief, we may dismiss it; if there be, we may direct it aright.

For my own part, I have all the reason in the World to bewail the loss of a very dear and affectionate Friend, with whom I have many a time taken sweet Counsel. You, for your part, have reason to bewail the loss of an able, faithful Minister,

nister, from whom you have many a time receiv'd good Counsel: And that we have of late lost so many such, cannot but aggravate the Grief. *O that our Heads were Waters, and our Eyes Fountains of Tears, that we might sorrow after a godly sort, not for them that are gone; if we lov'd them, we should rejoyce rather in their Joy, that Joy of their LORD, into which they are entered; but for ourselves, and for our Children, that are left behind: And GOD give us Grace to sew now in these Tears for them, that we may hereafter reap in Joy with them. And the Truth is, As there is none of the Afflictions of this present time, that hath more in it to justify our Grief, nor over which we may more safely say, We do well to mourn, than the Death of good People, and good Ministers: So there is none that (when the matter is consider'd intirely) has more in it to qualify our Grief, and to balance it; for to them, whom to live was CHRIST, to dye is Gain, everlasting Gain. By St. Stephen's Death, the Church lost a Minister, and therefore justly, when they carry'd him to his Burial, made great Lamentation over him, which well became devout Men, and is recorded for our Imitation; yet at the same time it gain'd a Martyr. And if I be offered (saith St. Paul) upon the Sacrifice and Service of your Faith, I joy and rejoyce, not only myself, for my Crown, but with you all, for the Benefit which may accrue to you thereby.*

The Wise Man recommends it to us as an excellent Means of increase in Wisdom, to frequent the House of Mourning, and to accommodate ourselves to the Temper of it; There (saith he) the Heart of the Wise is, and there it learns many a good Lesson, while the Heart of Fools is in the House of Mirth, and there learns many a bad one. Two Houses of Mourning this Death, this so great a Death, calls us

Jer. 9.
1.

Psal.
126. 5.

Acts
8. 2.

Eccl.
7. 2, 4.

us to; Go to the House, whence we fetch'd those dear Remains we have now *laid by*, or *laid up* rather in the Dust, and that's a *House of Mourning* for its Father, for its Master, that was every way its Glory and Blessing: This is a more common Case, and what occurs often: But besides that, here's another *House of Mourning*, this Place of your Religious Assemblies is so: The Gates of the Daughter of *Sion* are *covered with a Cloud*; and justly, when one of the *Masters of the Assembly* is remov'd, his Light to be seen, and his Voice to be heard no more among them. We find it made the Character of those whom GOD will gather (gather with everlasting Loving-kindness) that they are *sorrowful for the Solemn Assembly*, and that to them the *Reproach of it is a Burthen*. When the Solemn Assembly is thus depriv'd of its Guides and Glories, one after another, and *broken with Breach upon Breach*, all that wish well to it, ought to be *sorrowful*: And coming thus from one *House of Mourning* to another, we are inexcusable, if by both together, some good Impressions be not made upon our Souls, which will abide and command there, and if by the sadness of the Countenance, our Hearts be not made some way better: God by his Grace make them every way better!

2. I must say something also as a *Monitor to you*; for the Business of your Watchmen is to give you Warning; which you are to take at your peril. Believe it (Sirs) this Rod has a Voice, a loud Voice; whether you perceive it or no, the *Man of Wisdom* will: That you therefore may approve yourselves Wisdom's Children, *Hear ye the Lord's Controversy*, and send us not to plead it with the *Rocks and the Mountains*, to as much purpose as with you; for a Hearing it will have, *whether you will hear, or whether you will forbear*. You are

Mic. 6,
1, 2.

Jer. 6.
17.

call'd to *hearken to the sound of the Trumpet*, the Alarm of War; for when Ambassadors are recall'd, Heralds are sent; none of you (I hope) have said, *We will not hearken.*

Luke
20. 16.

GOD has a Controversy with you of this Place, of this Congregation, from the Head of which, Two such eminently Useful Men have been remov'd in so short a time, in both of whom you thought you had *Goods laid up for many Years.* He has a Controversy with us that are Ministers; for hereby our Hands are very much weaken'd, and our Glory is waxen thin. Lord, *shew us wherefore thou contendest with us.* It highly concerns us, I am sure, to humble ourselves under the *mighty Hand of God*, which is gon forth against us, and by earnest Prayers to stand *in the Gap*, at which our Glory seems to be going out, and our Ruin to be breaking in, that we may make good the Breach. The putting out of our Candles, is a bad Omen of the removal of our Candlestick; it is at least, a Call to us, to *remember from whence we are fallen*, and *repent*, lest it be remov'd: We know what our Sins have deserv'd, and what Providence threatens us with, and are concern'd to meet GOD in the way of his Judgments; in such a Day as this, He may well wonder, *if there be no Intercessor*; for even the *Jews* themselves, when our Saviour spoke of taking the Vineyard from them, and giving it to others, startled at the very mention of it, saying, *God forbid.* And shall we be *less solicitous* about Privileges more *precious*?

The Text I have read to you, will lead us both to the Lamentations we have to make, and to the Admonitions we have to give on this solemn Occasion.

1. In the Places from which it is quoted, it is *the Voice of one crying in the Wilderness*, who that he

he might *prepare the way of the Lord*, even in the Desert is order'd to proclaim this, *All flesh is Grass, &c.* Isa. 40. 6, 7, 8. I need not tell you, *John Baptist* was *that Voice*; 'tis his Testimony Joh. 1. 23. concerning himself, and a modest Testimony. He was only *the Voice*, GOD was the Speaker. And I am apt to think, that as *John* was *the Voice crying*, so he was *the Grass* that was to *wither*, and the *Flower* that was to *fade*, which he was to give notice of, that the People, which *mused in* Luke 3. 15. *their Hearts of John, whether he were the Christ, or not*, might be satisfy'd, he was only his Fore-runner; for all *his Glory* was to be *done away*, and would be *no Glory*, in comparison with the *Glory of the Messiah*, which *excell'd*, and would *remain*. 2 Cor. 3. 10. *John's Ministry and Baptism*, soon came to an end, and gave way to *him that was to come*. He himself spoke of it to his Disciples, when they were jealous of the growing Honour of our Lord JESUS, and he spoke it with all possible satisfaction, *He must increase; but I must decrease*. And Joh. 3. 30. CHRIST speaks of *John's* being but for a *season a burning and shining Light*. His Office was *pro* Joh. 5. 35. *tempore*, an Introduction of good Things to come, and his Brightness like that of the Morning-star, which disappears when the Sun riseth. This Grass began to *wither* when about eighteen or nineteen Months after his first *shewing* unto *Israel*, he was *cast into Prison* by *Herod*, and was quite *cut down* when some time after he was *beheaded*: And his *Baptism* did not long survive him, but his Followers soon became the Followers of CHRIST, to whom he had justly and generously consign'd them, and turn'd them over.

Ministers who like *John Baptist* are *Friends and Servants of the Bridegroom*, like him must *wither as Grass*, and all their *Glory* fade. But CHRIST their Master the *Word of the Lord*, the *Essential*
Eternal

1 John Eternal Word, *endureth for ever, the Word of Life.*
 1. 1. For tho' he also like *John Baptist* was cut off in
 Dan. the midst of his week, yet he rose again, and rose
 9. 26, to dye no more; *Death has no more, no longer*
 27. *Dominion over him. And of him it is witnessed that*
 Heb. he liveth. This is he who by the Gospel is preached
 7. 8. unto us as an Everlasting Father, and Ever-living
 Priest: His Word also which he has spoken and
 deliver'd to us as 'tis a quickning so 'tis a living
 Word, the last Revelation, and which shall last
 through all the Revolutions of Time to the End-
 less Ages of Eternity.

2. Here it is brought in by way of Instruction
 and Encouragement to the Young Converts
 whom the Apostle in the foregoing Verses is Ex-
 ver. 15, horting to Holiness, and Love. Be *holy*, and
 22. *love one another*, and so prepare yourselves for
 the Blessedness of Heaven which consists in the
 perfection of Holiness and Love; For you are
 ver. 23. *born again, not of corruptible Seed, not of the Gen-
 tile Learning, or the Jewish Law, both which
 wither as Grass, and will perish in the using, but
 by the Word of the Gospel which is quick and
 powerful, and abides for ever; which will con-
 tinue in the World while that stands; and in the
 Sanctified Soul, while it lives: In the former it
 has lighted a Candle which all the Devils in
 Hell cannot blow out; In the later it has open'd
 a Well of living Water, springing up to Life Eternal.*

John
 4. 14.

This Consideration is very proper, and should
 be very powerful to quicken and confirm those who
 have deliver'd themselves into the Mold of the
 Gospel, and are leaven'd by it, that the Princi-
 ples they go upon are not doubtful or mutable;
 but Eternal Truths, that will never fail; And
 tho' their Ministers dye, (CHRIST's Followers
 as well as his Forerunners are as Grass, and their
 Glory as a Flower) yet their Faith doth not dye
 with

Life. ff in rose nger that ched ving and ving last End- with them, for it rests not on the Testimony of mortal Men, but of the Immortal GOD; They are *Lights*, but they are not *that Light*; Joh. 1. They seem to be Pillars, but they are not our Foundation; We soon see the End, the Exit of their Conversation, But *JESUS CHRIST is the* Heb. same yesterday, to day and for ever. To him there- 13. 7, 8. fore let us stedfastly adhere, and in him let us encourage ourselves and one another, on such a Sorrowful Occasion as that which brings us together at this time.

Two Doctrines naturally rise from this Text.

- I. That *Man and his Glory are fading and withering. All Flesh is Grass, &c.*
- II. That *God and his Word are Ever-living and Everlasting.—The Word of the Lord endures.* The former of these will furnish us with matter of Lamentation, the latter of Consolation; And GOD by his Grace make both instructive, both to him that speaks, and them that hear!

For the First, That *Man and his Glory are fading and withering.* We may truly say, This Day is this Scripture fulfill'd before our Eyes, as we have heard so have we now seen, *All flesh is as Grass*, and that *Grass withers*. Nay all the *Glo- ry of Man*, all that which he is most valued and admir'd for is as the *Flower of the Grass*, and that *Flower fadeth and falleth away*.

First, Every Funeral proves that *All Flesh is as Grass*, and that that *Grass withers*. The Body is here call'd *Flesh*, because as *Flesh* 'tis apt to purify, it has no consistence, nor can any confidence be put in it; *Flesh* is continually wasting, and would soon be consum'd if not continually supplied, and therefore from it rather than

than from the *Bones* (which without the *Flesh* are a *Skeleton*, and the very *Image of Death*) the *Living Body* has its *Denomination*. *Flesh* is sometimes put for the *Corruption* and *Sinfulness* of our *Nature*, to which our *Frailty* and *Mortality* are owing: *The Body is dead because of Sin*, and therefore 'tis fitly call'd *Flesh* when 'tis spoken of as *withering*.

Rom.
8. 10.

All Flesh is Grass, That is

1. 'Tis *weak* and *low*, and *little as Grass*. *Man-kind* is indeed numerous, as the *Grass* of the *Field*; *multiplies, replenisheth and covereth the Earth*; but like *Grass* 'tis of the *Earth, earthy*, mean and of small account. Alas the *Kingdoms* of *Men* which make so great a *Noise*, so great a *Figure* in this *lower World*, are but as so many *Fields of Grass* compar'd with the *Bright and Glorious Constellations of Stars*, made up of the *Holy and Blessed Inhabitants* of the *upper Regions*. *Man* in his present state looks *Great*, when set in the *Scale* against the *Beasts* that *perish*; but very *little*, yea less than *nothing and Vanity*, when compared with the *Angels*, and *Spirits of Just Men made perfect*.

Proud Men think themselves like the *strong and stately Cedars, Okes, or Pines*, but they soon find themselves *as Grass, as the Grass* of the *Field*, liable to be nipt with every *Frost*, trampled on by every *Foot*, continually insulted by *Common Calamities* of *Human Life*, which we can no more resist or guard ourselves against, than the *Grass* can secure itself from the *Fatal Blast*, when *the Wind passeth over it and it is gon*.

Pf. 103.
16.

2. 'Tis *withering*, and *fading*, and *dying* as *Grass*. Having both its *rise and maintenance* out of the *Earth*, it hastens to the *Earth*, and retires to its *Root and Foundation in the Dust*. It soon *withers*, and is gon e'er we are aware. *In the Morning,*

Job 4.
19.

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ing, perhaps, it is green and growing up, its aspect ^{Pf. 90.} pleasing, its prospect promising; but when we come to look upon it in our Evening-walk, we find it cut down and withered. Nay, the Grass upon the House-top, which seems advanc'd above its Fellows, and proud of its advancement, withers first, and is least accounted of, ^{Pf. 129.} withers before it grows up, and never fills the Mower's Hand, as if ^{6, 7.} the nearer it came to the Habitation of Men, the greater impression of Frailty it receiv'd, and the plainer instruction of Frailty it gave.

If it be not cut down by Disease or Disaster, 'twill soon wither of itself; it has in it the Principles of its own Corruption: Age will certainly wither it, and it shall not return to the days of its Youth; it will be wither'd in the Grave, there 'twill be mingled with, and not distinguish'd from common Dust. The Bones will there be unclothed presently, and the poor Remains of this wither'd Grass, ^{Mors so-} the Worm shall feed sweetly on. ^{la fate-} Let but the Earth open her Bosom a little, and it will appear like Ezekiel's Vision, a Valley full of ^{tur} dead and dry Bones; very many they are, and lo, they ^{Quan-} are very dry: But see with an eye of Faith, what ^{tula} they shall be shortly: These dry Bones shall live, ^{sint ho-} and shall again be cloth'd and cover'd, not with ^{minum} corruptible Flesh, but with incorruptible, when ^{corpuf-} what is sown a Natural Body, shall be raised a Spi- ^{cula.} ritual one. ^{Juv.}

Is all Flesh Grass? All without exception of the Noble, or the Fair, the Young or the Strong, the Well-born, or Well-built, the Well-fed or Well-bred. Is all Grass, weak and withering?

1. Then let us see ourselves to be Grass; and humble and deny ourselves. Is the Body Grass? then be not proud, be not presumptuous, be not confident of a long continuance here, ^{Job 24.} forget not ^{20.} that the Foot may crush thee. Am I Grass? Then

I must expect to *wither*, and prepare accordingly, and lay up my Portion and Happiness in none of the Delights and Accommodations of this Animal Life, which will all wither and perish with it, but in something suited to the Nature of an Immortal Soul, and which will last as long as it lasts: Am I Grass? Then I may wither *suddenly*, and know not how soon, and therefore must never be secure, nor adjourn the necessary Preparations for my Removal hence to any further Day; but what I do, must do it quickly, before I wither, and it be too late. Grass falls, let me not be such a Fool as to lay up my Treasure *in that*; Stars fall not, let me therefore be so wise as to lay up my Treasure *above them*, where *neither Moth nor Rust doth corrupt*.

Is the Body Grass? Then let us not *indulge it* too much, nor bestow too much time, and care, and pains about it, as many do, to the neglect of the better, and Immortal part: After all, we cannot keep it *from withering*, when its Day shall come to fall; let us therefore be most solicitous to keep the Soul *from perishing*, and to get that *nourish'd up to Life Eternal*; for that labour will not be in vain; but will turn to a good account.

2. Let us see *others* also to be as Grass, and cease *from Man*, because he is no more than thus to be *accounted of*. If all Flesh be Grass, then let us not trust in an *Arm of Flesh*, for it will soon be a *withered Arm*, and unable to support or protect us; and they that make it *their Arm*, will be *like the Heath in the Desert*, destitute and dejected; Grass is too short, too slender to lean upon: The *Egyptians* are *Flesh*, and not *Spirit*, and therefore they shall *help in vain*. Let the Rock of Ages then be our Stay, and let our Hope always be *in the Lord our God*.

This is given also as a Reason why we should not

not be afraid of the Power of Man, when 'tis most threatening, so as by it to be either driven from our Duty, or discourag'd and disquieted in it: *Who art thou, what a Fool, to be afraid of a Man, that cannot only do no more but kill thy Body, (which is our Saviour's Argument) but must himself dye, and the Son of Man, that shall be made as Grass?* *Isa. 51. 12, 13.* Sure, thou forgettest the Lord thy Maker, whom thou oughtest to fear, and on whom thou hast all imaginable Incouragement, to depend: If He be for thee, what can a handful of Grass do against thee?

Let this Consideration also moderate our Affections to all our Creature-comforts and Enjoyments: If we set our Hearts upon them, when they wither, where are we? What was *too well loved*, will then be *too much bewail'd*; And the flowers that are laid in the Bosom, or much well lov'd to, will soonest go to decay. Let those therefore, who have Yoke-fellows, Children, Friends that are dear to them, take heed of making them *too dear*; but labour to be *as tho' they were none*, because they are all Grass, whose time is *short*, and the *fashion of which passeth away*. *1 Cor. 7. 29.*

Thus let this be read as the Inscription on every Grave, even the Graves of the Common People; let this be heard as the Voice of every Funeral Bell, *All Flesh is Grass*. But, Secondly, Such a Funeral as this we are now solemnizing, goes further into the Text, and proves likewise, that *All the Glory of Man is as the Flower of Grass*, the Beauty, or Verdure of it, and that *that Flower falleth away*. If the Grass withers, it follows of course, that *the Flower thereof falleth away*: so that the *Aethiopick* Version reads the next, *When the Grass is dry'd, the Flower thereof is taken off*. Life indeed, may survive its Beauties and Joys, but take away *that*, and *those* fall of course.

We

We are now to consider, not Common Men, but Men of Distinction, and to see *them* withering and falling; which will bring us closer to this sad Occasion. And here,

First, Let us inquire, *What is the Glory of Man* in this World; and what of it may be found in the Character of that *Man*, that Son of *Man*, whose Death we are this Day lamenting, and whose mortal part we have just now laid in Bed.

There is indeed a Glory of Man, which is counterfeit, and mistaken for Glory, but really is not so; Solomon saith, that *for Men to search their own Glory, is not Glory*. The Glory Men commonly pursue and search for, is no Glory at all; 'tis nothing to the Weight, the substantial *Weight of Glory*, which all that are govern'd by the Principles of Divine Revelation, set their Eyes and Hearts upon; yet because it is taken for Glory, and is courted and caress'd accordingly, we must not pass it over without observing, that that also *withereth, and falleth away*, as the *Flower of the Grass*, and leaves those asham'd of their Pride and Confidence; that call'd it Glory, depended on it, and have nothing wherewith to balance the loss of it,

Is Beauty and Comeliness of Body the *Glory of Man*? So it passeth with some, who judge by the sight of the Eye; but at the best, it is only the *Goodliness of Grass*; it is *deceitful*; it is *vain*. It is a Flower which Death will certainly *cut down*; and commonly it is *wither'd* first: Either Time, or the end of Time, will change the Countenance; either wrinkled Age, or pale Death. Look into the Coffin, and tell me where's the rosy Cheek, the ruddy Lip, the sparkling Eye, the charming Air, and all the delicate Features: They are all cut off, like the Foam

Foam upon the Water. The Bubble's broke, and as the Prophet speaks, *Instead of sweet smell, there shall be stink; and instead of well-set Hair, Baldness.* We should therefore make sure the Beauty of Grace, the hidden Man of the Heart, which neither Age nor Death will fully.

Is Wealth the Glory of Man? Laban's Sons thought so, when they said concerning Jacob, Of that which was our Fathers, hath he gotten all this Glory. But this also is a fading Flower; Riches make themselves Wings, and sometimes flee away from us; however, when we take Wing, we must be strip'd of them, and go naked out of the World, as we came naked into it.

Is Pomp and Grandeur the Glory of a Man? That also withers away: They that are advanced never so high must come down to the Grave, and their Glory shall not descend after them. Great Names and Titles of Honour, are written in the Dust. And if after Death they be written on the Dust, yet how is the Inscription reproach'd by that which lies under? Pompous Sepulchres, like the whited ones, our Saviour speaks of, beautiful outward, but within are full of dead Mens Bones, which yet they that go over them, are not aware of.

Let us therefore be dead to these Glories, not value them, nor ourselves, or others, by them, in comparison with Spiritual Glory; let us not envy those that have these Glories, nor fret at our want or loss of them; but always look upon them with a gracious and generous Contempt and Indifferency, as those that know better things, and hope for a far more exceeding and eternal Weight of Glory; a Glory that fadeth not away.

But, besides these Glories of Men, which they that are wise can humbly put a slight upon; there

is a Glory, which is in this World truly the *Glory of Man*, and which they that are wise justly put a value upon; and yet that, as to its bright Reflections upon this World of ours, withers and fades, and falls at Death, as the *Flowers in the Grass*. The continuance of the best Gifts is in 't'other World, when they are transplanted thither, not in this.

Matth.
6. 30.

The *Flowers in the Grass*, are most pleasant to the Eye, and most taken notice of; those are the Pride and Pleasures of the Spring. Solomon in all his Glory was not arrayed like that part of the *Grass of the Field*, which to Day is, and to Morrow is cast into the Oven. Yet the Flower fades, and falls away before the rest of the *Grass* doth, and the fairest, is first crop'd: The choicest Fruits keep the worst; and that we are least sure of, which we think we have reason to be most fond of; witness this Funeral: We have left in the Dust, not only *Grass*, but the *Flower of the Grass*; One that had very much of that which is really the *Glory of a Man* in this World; and was thereby distinguish'd and endear'd. 'Tis one of the *Lilies of the Field*, that is wither'd in our Hand, and drop'd out of it. Give me leave to shew you in some Instances, what I think, there was in him, that was really the *Glory of a Man*, that you may duly lament his Fall, and be affected with it.

1. Is a large Capacity of Mind, the *Glory of a Man*? That he was bless'd with, above most I have known. Every Soul is upon some account call'd, The great Soul of Man; so high is it advanc'd above the Beasts, and so nearly ally'd to the World of Angels: But that Soul which is now retir'd from the World, was in a peculiar manner a Great Soul; it was an extraordinary Genius that presid'd in it, piercing in its Searches,

quick

quick in its Perceptions, and vastly extended to take in a great multitude and variety of Ideas. GOD gave to him much of that largeness of Heart, which He gave to Solomon, that is, *Wisdom and Understanding exceeding much.* *1 Kin. 4. 29.*

Those that knew him well, and sat down under his shadow, could not but observe in all his Performances both *Sacred* and *Learned*, such a compass of Thought, and copiousness of Expression, as shew'd him to have an uncommon Constitution of Mind, form'd for something Great, and likely out of its abundance to enrich many: 'Twas a Soul too great indeed to be long confin'd to a Body, and pent up in a House of Clay, which is such a cloud upon the Prospects, and such a clog to the Elevations of a Mind thus rais'd and enlarg'd. His Soul, I confess, has sometimes seem'd to me *fluttering* and *struggling* to get clear of its Cage, and longing to *fly above the Earth, in the open Firmament of Gen. 1. Heaven, to remove to the Glorious Light, and 20. Glorious Liberty of the Children of God*; ambitious to see that which is within the Vail, and which cannot be seen in this Land of Darkness and Mistake; where at the best, *we know but in part, and prophesy but in part*; and must be content to do so, till *that which is perfect is come.*

2. Is *Learning* to be reckon'd the *Glory of Man*? 'Tis certainly so; for it is the elevation of that part of Man, which is most *his Honour*: And his *learned Dust* we have now been mingling with the common Earth. His Soul (that great and stately Room) was richly furnish'd with all manner of precious things, and there was no reason to complain either of *Confusion*, or of *Emptiness* in it; 'twas neither bare Walls, nor set about with Toys.

How early he began to gather, in the Days

of his Youth (and Manna must be gather'd in the Morning) we that knew him then, well remember; and were pleas'd to observe what great and good Preparation he made for the Temple, and the Service of it; what a noble Offering of Dedicated Things he brought into it, when he devoted himself to the Work of the Ministry; what a full Stock he began to Trade with, and how well able, with the good Householder, to *bring out of his Treasury things new and old.*

And while he has been trading with this Stock, he has been manifestly adding to it; for there is that scattereth, and yet increaseth; that scattereth, and *so* increaseth. He sat not down content with what he had attain'd to, but was still eager and vigorous in the pursuit of Knowledge, still pressing forward; and how greatly GOD prosper'd him in those Pursuits, they know very well, who for some Years past have been under his Tuition, and have lighted their Candle at his Taper, and to all others also that convers'd with him, it recommended him as a lovely and pleasant Flower, tho' the Treasure being in an *earthen Vessel*, 'twas but a *Flower of the Grass*, now wither'd and fallen away.

That part of his Education which he had in the University of *Glasgow*, he often reflected upon with a great deal of pleasure; and took all occasions to mention with Honour the Learned Professors at whose Feet he sat there, and the great Advantages he had by their Instructions; which I thought myself oblig'd to take notice of, both in Justice to them, whom GOD made Blessings to him, and to his Praise likewise, that he always retain'd a grateful Remembrance of those that were the Guides of his Youth. It was a great refreshment, and Encouragement to

to St. Paul, to hear that those whom he had had the teaching of, had good remembrance of him always, and that he was not out of mind, when he was out of sight. 1 Thes. 3. 6.

3. His *Tenderness* and *Humility*, *Modesty* and *sweetness* of Temper, the *Glory of a Man*? They are so; and therefore we call *Compassion* by the Name of *Humanity*, as if there were nothing that did better become a *Man*, than that, nor were more his Ornament: This is true *Manhood*; tho' another Disposition very different from it, commonly goes under that Name. The most *Mild*, are really the most *Manly*. While the *Fierce* shew themselves *Brutes*, the *Gentle*, and easy to be intreated, shew themselves *Men*.

And this *Glory of a Man*, was one of the *Glories* of that Man we have now parted with, and it made him a Flower above the common Grass. On the humble in Spirit GOD looks with particular Regard, and so should we. How oft has he express'd to me such a Diffidence of himself, and such a mean opinion of his own Abilities and all his Performances, as has really been a hindrance to his Chearfulness, and sometimes to his Usefulness? I have seldom heard him speak of any thing he did, but as one *asham'd* of it, tho' he was as much as most, a *Workman* that *needed not to be asham'd*. Such an humble sense as this of our own Defects, will contribute much to our Improvement. Those that never think they do well enough, will be striving (and not in vain) to do better; while those who always think they do well, are in danger of doing worse.

I have likewise observ'd in him a most tender Concern for others, and for their Comfort, and a Care that all about him should be easy and pleas'd: His Converse was as *endearing* as it was *edifying*. Herein he aim'd to follow the great

1 Cor. 9. 19. Apostle, who *made himself the Servant of all*, and became all things to all Men, that he might recommend Religion to their good Opinion; and a greater than he, for *even Christ pleas'd not himself*, but taught us by his Example, as well as by his Doctrine, to *deny ourselves*.

Rom. 15. 3. His Compassion for the Sick and Pain'd, the Poor and Needy, was that which first put him upon the study of Physick, as his *παρεργον*, his By-business, in which how serviceable he was to the Sons and Daughters of Affliction, and how sensibly he sympathiz'd with them, many that have been the better for it will witness. *Bowels of Mercies* well become the Elect of GOD, that are *hol'y and beloved*.

Col. 3. 12. 4. Is the faithful discharge of the Ministry of the Gospel, the *Glory of a Man*? It is so; and it was *his* Glory, and made him one of the *Flowers* of the Grass, a *sweet savour* to GOD in them that are Sav'd, and in them that Perish. This *earthen Vessel* which is now broken and laid aside, had a *Treasure* lodg'd in it of inestimable Value, even the *Light of the Knowledge of the Glory of God in the Face of Jesus Christ*.

2 Cor. 4. 7. What greater Glory can a Man have on this side Heaven, than to be employ'd as an *Ambassador for Christ*, and an *Angel of the Church*, and to obtain Mercy of the LORD, to be found faithful in that *Ambassy*, in that *Ministration*. We have all the reason in the World to humble and abase ourselves; but the Office we are in, we have reason to magnify. Let none be *asham'd* of it, but those that are a *shame to it*: Then indeed, we may blush to think, that we are call'd by so worthy a Name, when we walk unworthy of it, otherwise 'tis a *High*, because a *Holy Calling*.

It is now about Eleven Years since with an exemplary Seriousness and Humility, he laid his Hand

Hand to that Plow, immediately upon the Death of my honour'd Father, who had been one of the *Guides of his Youth* : How hardly he was persuaded to succeed him, and how modestly he preach'd his first Sermon on *Elibu's Apology*, *Days should speak, and the multitude of Years should teach Wisdom*, I well remember. How can I forget that ingenious and judicious Confession of Faith, which he made some time after at his Ordination, and with what a clear Head, and fix'd Heart, he then solemnly devoted himself to the Service of GOD, in the Work of the Ministry, and with such a Diffidence of himself, as was really a presage of something Great; for *before Honour is Humility*.

How abundantly he labour'd in the Work of the LORD, and what Pains he took in Expounding, Catechizing, Praying, Preaching, Visiting, as well as Studying, many here can witness. I wish his Dust were not a witness of it, fearing that his close application of Mind to his Work, his indefatigable Prosecution of his several Designs to do Good, together with the Tenderness of his Spirit, and the too deep Impressions which his Cares and Grievs made upon it, contributed to the shortning his Days. They talk of some who *live fast*, who hasten their own Deaths by their Intemperance. But truly, those who *live ill*, cannot be said to *live fast*; for they do not live at all to any purpose, they do not the Work of Life, nor answer the Ends of it : Rather say, *they dye fast*; for those that *live in Pleasures*, are dead while they live. But here was One that ^{1 Tim.} did indeed *live fast*, *did spend*, and *was spent in* ^{5. 6.} the Business of Life, and gave this Reason why he took so much Pains in his Work, because he thought he had but a little time to be working

his Heart seem'd to be much set on that Scripture. 'Tis not long since he preach'd upon it on occasion of the Death of a worthy good Friend of his at *Whitchurch*) *I must work the Work of him that sent me while it is Day, the Night comes, when no Man can work.*

Joh. 9.
4.

Acts
10. 38.

5. Is great *Usefulness*, the *Glory of a Man*, and a delight in *doing Good*? No doubt it is so: 'Twas the Honour of our Blessed Saviour himself, and is mention'd as one of the Proofs of his Divine Mission, that he *went about* not only working Miracles, but *doing Good*; and it was the Honour of our deceas'd Brother, in his low and narrow Sphere, and according to the Grace given to him.

Besides the Labours of his Ministry, what Pains did he take, for some Years of late, in the Education of Youth, for which GOD had every way wonderfully qualify'd him, and what Pleasure did he take in those Pains, because he had reason to think he *did Good* that way, not only to the Few that he Taught, but to the Many that hereafter might be Taught by them. And there are those, who (I hope) will while they live, bless GOD for him, and for his happy Care in that part of his Work, in which he was as in his Element, and by the Fruits of which, being dead, he will yet speak.

And his spending his spare Hours in caring for, and ministering to the Sick, and so doing good to the Bodies of others, (perhaps to the prejudice of his own) was a further Instance of his delight in being Useful, and a Benefactor to Mankind: And *who is he that will harm us, or can, if we thus be Followers of him that is good, and doth good, in his Goodness and Beneficence?*

1 Pet.
3. 13.
7. 27.
8. 13.
9. 12.

Well, Here's the *Glory of Man*, of this Man, let us be ambitious of this Glory, and not of *vain-glory*.

glory. See true Honour in the Paths of Wisdom and Virtue, and seek it there. This is Honour that comes from GOD, and is in his sight of great Price. He that in Humility, Sincerity and Holy Love and Charity lays out himself to serve CHRIST and his Generation in his place, shall be *accepted of God*, which is what he aims at, and over and above shall be *approved of* all wise and good Men. Rom. 14. 18.

Secondly, Having seen this Flower flourishing, we are now to see it *withering*, and the *Glory of this Man fallen away*. The Black and Dark side of that Cloud which we have been taking a pleasant Prospect of the bright side of. As to himself, this Glory is *not fallen*, is *not lost*, is *not stain'd*, is *not touch'd by Death*; 'tis not like worldly Honour laid in the Dust, and bury'd in the Grave: No, This Flower is transplanted from the Garden on Earth to the Paradise in Heaven, where it shall never *fade*, or *fall away*, nor ever so much as *close* or *hang the head*. This that was a Star in the Right Hand of CHRIST, a Star that help'd to shew the way to Bethlehem, tho' withdrawn from our Orb, *shines as the Sun in the Firmament of the Father*. Shines to himself, to his Master, and the World of Holy Angels and Glorified Saints. This Great Soul is there *fill'd*, its Capacities vastly *enlarg'd* and yet *replenish'd*; His *Learning* is there compleated; His Searches after Knowledge all crown'd, and all his Longings satisfied; He that *knew but in part*, and *Prophecy'd but in part*, and was lamenting the Deficiencies of both, has now attain'd to *that which is perfect*, and *that which is in part is done away*, he having no more occasion for it. The Candles are put out when the Sun riseth. His Graces are perfected too, and all the remainders of Corruption done away: Whatever Men talk there's

1 Cor. 13. 9, 10.

there's no *Consummate Virtues* on this side Heaven, nor any *finish'd Man*. The great good Work in this World is *in the doing*. In the New Jerusalem 'twill be said *It is done*.

Rev.
21. 6.

But it is *his Usefulness* that we want, that's it which we *bewail the loss of*; As to us and the World we are yet in, this Grass is wither'd, this Flower is faded and gone, this Star is fallen: The Works of Good Men *follow them*; but they *forsake us*, and we are depriv'd of the Benefit of

John

14. 28.

them; And therefore however in *Love to them* we may see some cause to *rejoyce*; for they are better where they *are* than where they *were*; yet as to ourselves we are losers by it, nor can we say of Good Ministers what was true of our Master, that it was *expedient for us* that they

Phil. 1.

24.

should go away; no, their *Abiding in the Flesh* would certainly be *more profitable for us*; Our Saviour consider'd that, when he said concerning

John

17. 15.

his Disciples, *I pray not that thou shouldest take them out of the World*.

This is the Lamentation therefore, and shall be for a Lamentation, that we have lost one whose Continuance with us would have been a great Blessing to our dark World. Over him we may mourn in the ancient Forms of Mourning, *Ab, my Brother! Ab, my Lord, and Ab his Glory!* The Flower we were pleas'd with the enjoyment of, we are now pain'd for the withering of; *Ichabod*; Where is the Glory of it? 'Tis gone, 'tis fallen away.

Jer. 22.
18.

1. We have lost *an eminently good and useful Man*, and one that was, by the liberal Hand both of Nature and Grace, that is the God of Nature, and the God of Grace, made truly valuable and desirable.

You of this Congregation have lost a faithful Guide in the things of GOD, an Interpreter one

among

among a thousand, a Master of your Assembly whose Words were as Goats to quicken, and as Nails to fasten. May that Fruit of them remain among you now he is gone! One whose *Profiting appear'd unto all Men*, and who was likely to have been yet more and more serviceable to your Faith and Holiness, and long the *Helper of your Joy*; who was far from any thing that savour'd of Faction or Party-making, but was intirely govern'd by Principles of Catholick Charity; in the *Essentials of Religion zealous*, in things indifferent, and which are controverted among the wise and good; *Moderate*; in both *Conscientious*.

Eccl.
12. 11.

The Loss his Pupils have of him I cannot express, nor they neither, so admirably fitted was he with a Head and Heart to serve them. What a tender concern he had for them and their welfare was very evident, and how much he laid to heart the Death of two of them that were very hopeful a little after he came to this Town, and how long the Impressions of that Affliction stuck by him those about him observ'd. They having been so dear to him, I hope his Memory will always be precious to them, and they will not only *do him honour at his Death*, by lamenting their loss of him, but *do him honour after his Death* by a diligent building upon the Foundation he laid.

We that are Ministers have lost one that was very much our Ornament and Strength, and likely to be more and more so, and that is come upon us which St. Paul dreaded in the Death of *Epaphroditus*, *Sorrow upon Sorrow* of this kind, we are *broken with breach upon breach*.

Phil. 2.
27.

As for his near and dear Relations, when I come to put my Soul into their stead, I must say *Their Heart knows its own bitterness*; but a Stranger can-

Ruth. 1. 20. cannot pretend to describe it. Call them *Mara*, for the *Almighty* hath dealt very bitterly with them.

2. We have lost him in the midst of his Days, in the midst of his *Usefulness*, when he had not reach'd quite half way to that Period of Human Life which *Moses* long since fix'd at 70. This is a very great Aggravation of our Loss, and makes the Burthen lie very heavy upon us. When GOD would make the land tremble, and every one mourn, he threatens that he will cause the Sun to go down at Noon; and so darken the Earth in the clear Day: This is our case; Here's a Sun gone down at Noon, Eclips'd in its Meridian lustre; a valuable Life to our great surprize cut off abruptly without the previous notice of Age or any Chronical Distemper. At Night the Sun knows its going down, and we expect it; we are none of us so ignorant as to count upon an Eternal Day within the Horizon of Time; But till Night we think ourselves sure of the Sun. What a Confusion is it to us then if it go down at Noon! So uncertain are all our Enjoyments, and so little do we know what a few days may bring forth concerning us or them, even the dearest.

We looked that this had been he that should long have been a burning and shining Light among us; that he should long have strengthen'd our Hands and adorn'd our Interest, and that we and ours should have reap'd much fruit from his Labours; such a Workman we hop'd might have been an Instrument of gathering in a great Harvest of Souls to CHRIST, might have been a Spiritual Father to many Children, nay, to many Fathers; but our Expectations are dash'd and laid in the Dust. We look'd for Light, but behold Obscurity; we forgot that the Life we valued so, was a Vapour, which, as it proves, appears for a little

little while, and then vanisheth away, and leaves us astonish'd. We said surely this Life shall comfort us, concerning our Work and the toil of our Hands; But behold his Death doth so much the more afflict us. We were exceeding glad of the Gourd, and said, under its shadow we shall live, but little thought it would so soon have wither'd! Lord what is Man at his best estate?

3. That which yet further aggravates our Grief, is that we have few such left behind. I know GOD has the residue of the Spirit, and can out of stones raise up Children unto Abraham, But which way to look for such Men as these, we do not see. Here's a Breach made, and what Prospect have we of the Repair of it? Our Hands are weaken'd, and who shall strengthen them? A Gap is made, and who shall fill it up? *Jehovah-jireb*, let the LORD provide for us; for how to provide for ourselves, we know not. We have too much reason to renew the Prophet's Complaint, *Wo is me, for I am as when they have gathered the Summer-fruits; my Soul desired the first-ripe Fruits; but alas! Where are the Clusters?* Tis the LORD's doing, and we must acquiesce in it: If we must be empty'd and brought low, his Will be done. *Let us now fall into the Hands of the Lord, for his Mercies are great; but let us not fall into the Hands of Man.* Mic. 7.¹

Thirdly, Let us in the next place, enquire, What is our Duty now we are lamenting the Fall of such a Flower of the Grass, that we may flow in these Tears.

1. Let us be deeply humbled for our Sins, which have provoked God thus to contend with us; into this Channel let us turn our Tears, and then they will turn to a good account. Sorrow for Sin is that godly Sorrow, which is not to be repented of. O that the Providence of this Day, might

might have this good effect upon us, to open Springs of Repentance in us, that we may look not only on our dying Master, but on our dead and dying Ministers, and mourn. Ministers are sent by the Labours of their Lives to be the death of our Sins, to *bruise the Head* of those old Serpents, as Instruments in CHRIST'S Hand. Is this Work done? Is Sin crucify'd and mortify'd in you? If not, say, Sin is the Death of your Ministers, who should have been its Death. Your unmortify'd Lusts, are the greatest Mortification to your Ministers: 'Tis Sin that silences them: 'Tis Sin that slays them; Perhaps *efficiently*, at least, to such a tender Spirit as this was; Peoples unprofitableness, and unsuitable walking, saddens their Ministers Hearts, and perhaps, doth more than you are aware of to the shortning of their Days: However *meritoriously*; If we improve not the Advantages we have by a powerful lively Ministry, 'tis just with GOD to deprive us of it.

O think the worse of Sin for this. and resolve never to be reconcil'd to it; lay the Ax to the Root of that *mischievous thing*, which separates between you and so much Good. Is there any of you in an unconverted State? Return to GOD now in compliance with the Call of this Providence. Have any of you been hitherto cumbering the Ground? Now atlength begin to bring forth Fruit, lest all the Dressers of the Vineyard be remov'd, the Rain with-held, and you laid under the Curse of Barrenness, the just Punishment of the Sin of Barrenness.

2. Let us by Prayer and universal Reformation, go forth to meet the Lord in the way of his Judgments, and stand in the Gap to turn away his Wrath, that he may not *make a full end*. If you have any Interest at the Throne of Grace, improve

it now: Let your Closets and Families witness for you that you are of those, whose Hearts tremble for the Ark of GOD: *O lift up a Prayer for the Remnant that is left*, that it may yet be left, and increas'd. At such a time as this GOD *wonders if there be no Intercessor*; which in another place is thus express'd. He wonders *if there be none* Isa. 59. *to Uphold*; which implies, that those who *intercede* 16. on the behalf of the declining Interests of GOD's Kingdom, do really *Uphold* them, and help to Isa. 63. recover them. O pray that GOD would pour 5. out a double Portion of his Spirit on those that survive; and if the Spirit be but *poured out upon us from on high*, even the *Wilderness* will soon be- Isa. 32. 15. come a *fruitful Field* for all this.

And if you would have your Prayers effectual, you must *return to him that smites you*. For GOD's sake, for precious JESUS's sake, for your own Souls sake, for your dear Ministers sakes, if you love them, and would keep them alive; if you would comfort them, and reap the comfort and benefit of their Labours, leave your Sins; amend what is amiss in your Hearts, and Lives, and Families: Be reform'd by this.

The Death of good Ministers, is not a Judgment *upon them*; 'tis their Gain; the happy period of their Toils and Grievs: They *rest from their Labours*, and are *entred into the Joy of their Lord*; but 'tis a Judgment *upon you*; 'tis your Loss, and should be your Grief. To you therefore, O Men I call, and my Voice is to the Sons of Men: O that you would hear the Voice of the LORD's Controversy, and answer the Intention of it, which is to part between you and your Sins.

3. *Let the withering of this Flower, be a seasonable Conviction to us of the Vanity of this World*. Let it help to take our Hearts off from it, and awaken

awaken us to think of leaving it. Let us learn to *cease from Man*, from such Men; for *even their Breath is in their Nostrils*, and not raise our Expectations too high from them. Are such Flowers as these wither'd, the choicest Flowers that grow on this Earth! And shall we expect Happiness and Satisfaction in any thing under the Sun, in any thing that springs out of this Earth, or is found in it?

When such a One *dyes in his full strength*; One that was so likely to live, and live to good purpose, why should we count upon many Years to come, or think of Death as a thing at a distance! If the Flowers be thus wither'd and cut down, let the Weeds expect to be pluck'd up; for *if this be done in the green Trees, what shall be done in the dry?* If the fruitful flourishing Trees be remov'd, let us that cumber the Ground, not expect to stand long. The LORD awaken us all, by this, and the like Providences, to consider our latter End, and to make necessary Preparations for it with all Diligence.

4. *Let this Providence help to endear Heaven to us, and draw up our Hearts and Affections thither.* The Glory even of the Saints, in *this World*, is as the Flower of the Grass, withering and fading; but it is not so in *that World*, where they are crown'd with a far more exceeding and eternal weight of Glory. They are not there as the Flower when it shooteth forth, in its weakness; but *as the Sun when he goes forth in his strength.* Converse much with *that World*, frequently contemplate that Glory, till by the Spirit of the LORD you be in some measure chang'd into the same Image, even the Image of the Heavenly.

I believe your Ministers were very dear to you, let them be so still: Tho' while they were continued to you, they were more yours than they are;

are, yet now they are gone to Heaven, they are far more excellent than they were, more Wise, and more Holy, and every way better. Believe this, and love them, and long to be with them. Think whither they are gone, and let your Hearts by Faith, Hope, Love, and holy Devotion, follow them to the Things which are above, on which, as Christians, we are to set our Affections: To the Upper World their nobler Part is remov'd out of the Body, thither let ours attend them while in the Body. Think where they are, and sit with them in heavenly Places; keep up a spiritual Communion, not only with the innumerable Company of Angels, but with the Spirits of Just Men made Perfect, to whom as Believers, we are already come. Think what they are doing, and ioyn with them, as well as you can, by your humble thankful Praises of him that sits upon the Throne, and the Lamb. As we pray, so let us endeavour to do the Will of GOD on Earth, as the Holy Angels, and Blessed Saints Above, are doing it. Think of the Joy they enter'd into, and let it make Death desirable to you, that if in Life you follow them, who through Faith and Patience, are gon to inherit the Promises, you shall at Death remove to them: Let the Death of your dear Friends and Ministers, make you think with Desire and Pleasure of that Removal.

[And here I cannot forbear transcribing some Expressions of that blessed Martyr St. Cyprian, Serm. 4. de mortali-
 which have sometimes much affected me, and are much to the same purpose with this Head I am upon, and therefore I shall not translate them. *Amplectamur diem qui assignat singulos domicilio suo qui nos isthinc ereptos & laqueis secularibus exutos paradiso restituit & Regno Cælesti—*
Quid non properamus & currimus ut patriam nostram videre, ut Parentes salutare possimus! Magnus illic

nos Churorum Numerus expectat, frequens nos & copiosa Turba desiderat; jam de sua Immortalitate secura & adhuc de nostra incolumitate sollicita. Illic Apostolorum gloriosus Chorus: Illic Prophetarum exultantium Numerus— Ad hos (fratres Dilectissimi, avida cupiditate properemus, ut cum his cito esse possimus. &c.]

For the Second Doctrine, That tho' Man and Glory are fading and withering; yet God and his Word, are ever-living and everlasting. Ministers dye; but the Word of the Lord endureth for ever: The Word of the Gospel, that last Revelation, after which we are to look for no other: It doth not change, it shall not cease, till the Mystery of GOD shall be finish'd. The Glory of the Law was done away; but that of the Gospel remains. The Glory of Ministers falls away, but not the Glory of the Word they are Ministers of. The Prophets indeed, do not live for ever; but the Words which GOD commanded them did, and will take hold, as Words quick and powerful. On such a sad Occasion as this, 'tis very seasonable to consider, That the Word of the Lord endures for ever; that is,

1. There is in the Word of the LORD an everlasting Rule of Faith and Practice, for us to be rul'd by; so that our Religion shall not dye with our Ministers, and therefore should not: In the Word it will still live, and therefore must still live with us.

(1.) 'Tis our Comfort, that Christianity shall not dye with our Ministers, nor that Light be bury'd in their Graves. Were the Divine Truths and Laws trusted with Tradition, those invaluable Treasures, as the World goes, would in time be lost, or wretchedly embezzled: While Religion pass'd in that way of Conveyance before Moses, Men liv'd to be very old; yet that did

did not secure it, but it almost perish'd: Care is taken therefore, now to preserve it in the written Word, and it is its effectual security, so that it can *never perish*, neither shall any pluck it out of our Hands. If we were all in our Graves, our Religion would be found in our Bibles, pure and compleat, and by that *Sure Word of Prophecy*, a much firmer Deed of Entail, than an uninterrupted Succession of Pastors, would be transmitted to the last Ages of Time. Thus upheld, the Throne of CHRIST shall endure *for ever*, and be *as the Days of Heaven*. Pf. 89. 29.

(2.) 'Tis our Duty not to let our *Christianity dye with our Ministers*, but let the Word of CHRIST contained in the Scriptures still *dwell in us richly*, that's still the same; when we have another Minister we have not another Gospel, nor durst an Angel himself bring us any other. You see *Gospel Ministers* like the Priests under the Law cannot *continue by reason of Death*, but as CHRIST's *Priestly Office* by his Intercession in Heaven, so his *Prophetical Office* by his Word and Spirit on Earth are *unchangeable*; the Word of GOD *lives and abides for ever*. Heb. 7. 23, 24.

The Death of our Ministers should therefore make us love our Bibles the better, and be more conversant with them, for in them *the Spirit speaketh expressly*, speaketh to us. Your Ministers said no other things but what are contain'd in the Scriptures; blessed *Paul himself witnessed no other things* but what agreed with *Moses and the Prophets*; CHRIST himself bid his Hearers *search the Scriptures*; that Sacred Book, you have to be your Guide, if your Teachers should be remov'd into Corners, into Graves. Let me engage you therefore in GOD's Name to *stick to your Bibles*, stick close to them; consult the Scriptures as your Oracle, as your Touchstone; speak according to this Acts 26. 22. John 5. 39.

Light, walk according to this Rule; and let its Perpetuity engage you constantly and unmoveably to persevere to the End, in your Adherence to it. Doth the Word of the LORD endure for ever? let it be in you a Well of living Water.

You profess to make the Scripture the commanding Rule of your Worship, and say, you cannot admit any Religious Rites but what are there appointed; but you contradict yourselves, and give the Lye to your Profession, if you do not make the Scripture the commanding Rule of your Conversation also. Govern your Thoughts Words and Actions by the Word of GOD, and not by the *Will of the Flesh*, or the *Course of this World*: As our Religion may be found in our Bibles, so our Bibles should be found in our Hearts and Lives. Value and love a Ministry that will lead you into the Understanding and Application of the Scriptures, for these will *make the Man of GOD* (both the Minister and the Christian) perfect, and thoroughly furnish'd both for every good Word, and Work.

2. There is in the Word of the LORD an *everlasting Fountain of Comfort and Consolation* for us to be refresh'd and encourag'd by, and to draw Water from with Joy; and an *Everlasting Foundation*, on which to build our Hopes. When we find that all Flesh is as Grass, and even the Flower of it withers, no Comfort like this, that the *Word of the LORD endures for ever*. From hence let me recommend, strong and lasting Consolation to those who are this Day lamenting their wither'd Grass, and fallen Flower.

1. With this, let me comfort the near and dear Relations of him that we now have parted with; the Flower you delighted in, and promis'd yourselves so much from is wither'd and fallen and laid in the Dust; but the *Word of the LORD endures*

dures for ever, and that will never fail you: The more you expect from it by Faith, the more you will find in it to your Comfort: 'Tis by the Word that *GOD comforteth them that are cast down*; and because it *endures for ever*, they are *Everlasting* Consolations that are drawn from it.

Let this comfort the aged Parents: They have the Word of *GOD* to be their Stay, when this *Staff of their old Age* is broken under them. *GOD* will be better to you than Ten Sons, than Ten such Sons, a *GOD All-sufficient*, a *GOD that is enough*.

Let the fatherless Children that are not yet capable of knowing their Loss, be left with the *Everlasting Father*, and be sure that the Word of the *LORD* endures for ever; *with thee the Fatherless findeth Mercy*, and that, *the Generation of the Upright shall be blessed*.

Let the Widow, the Prophet's Widow, trust in *GOD*, and that Word of his which *endures for ever*, the Comfort of that afflicted State. *Thy Maker is thy Husband, the Lord of Hosts is his Name*, ^{Isa. 54.} and he has *betrothed thee to him for ever*, by a *Hof. 2.* Bond which Death itself cannot unty, in *Low-19.* *ing-kindness and Tender-mercies*. Let this be the Comfort of the House of Mourning, tho' it be not so as in Months past; tho' it be a beheaded broken Family; yet the Covenant of Grace made with the House, and the Church in it, is ^{2 Sam.} *well-ordered in all things, and sure*; and let that ^{23. 5.} be *all the Desire*, for it is *all the Salvation*, and may be so improv'd in this cloudy and dark Day.

2. With this, let me encourage the Students; The *LORD* has *taken your Master from your Head to Day*; I know you lov'd him dearly, and doubt not but you truly lament the loss of him, and are ready to say, *My Father, my Father!* Your

Counsels are ruffled, and your Measures broke by this Providence: But remember, *The Word of the Lord endures for ever*. Study your Bibles, and you will find them the best Tutors; Tutors that will never dye; in them *Learn Christ*, and you have the best Learning; Let GOD's Word be your Delight and your Counsellors, make it familiar to you, and *when you go, it shall lead you; when you sleep, it shall keep you; when you wake, it shall talk with you*. Take GOD's Statutes as your Heritage for ever, and let them be the Rejoycing of your Hearts. Grow in Scripture Knowledge, and in the Things of GOD; speak Scripture Language; accustom yourselves to it, That's *Sound Speech, which cannot be condemned*.

And for your Comfort, *The Seed which serves the Lord*, among whom the Word of the LORD endures, *shall be accounted to him for a Generation*. The Lord God of the holy will never forget, will never forsake the Sons of the Prophets, that adhere to him, and are mindful of him. Be ye Humble, Diligent and Faithful, and you will find GOD the same to you, that he was to him that is gone; and the best are no better than He made them; you will find *Christ the same Yesterday, to Day, and for Ever*. To him I commend you, and to the Word of his Grace, which is able to build you up, and to make you instrumental to build up others in holy Faith to the Heavenly Kingdom.

3. Let me with this, speak comfortably to this poor Congregation: *These two Things are come upon thee*, the Death of Two Ministers; Two such Ministers! *Wherewith shall I comfort thee?* What more comfortable than this? That *the Word of the Lord endures for ever*. You have not lost that; you may perhaps be tempted to think 'tis

'tis in vain to seek for such Helps, such Helpers any more; you have procur'd some of the best, and GOD has remov'd them from you, perhaps for the same Reason that he once and again less'n'd Gideon's Army, because it was too numerous for him to work by; GOD delights to perfect Strength in Weakness: He will secure to himself a Succession, and, I hope, to you too. Bless GOD for your aged Minister, who is yet continu'd to you; value him the more; seek out for another in the room of him that's gone, and GOD, I trust, will send you One to be a Helper of your Faith and Joy.

Let GOD's Word endure for ever your Guide, and it will endure for ever your Comfort. Love the Scriptures, make much of them, be daily learning yourselves, and teaching your Children out of them. CHRIST's Scholars never learn above their Bibles, while they are here under Tutors and Governors; at Death they shall take their leave of them, and go thither where there's no occasion for them.

4. Let us all, both Ministers and People, comfort ourselves and one another with this Word: *All Flesh is Grass*; but the Eternal Spirit is the Life of our Souls: *The Glory of Man fades and falls away*; but the Glory of God-Man doth not: On his Head shall the Crown ever flourish: The Glory of the Gospel is the same; and the Crown of Glory prepar'd for the Faithful, *fadeth not away; in these is continuance*. The Foundation of GOD stands sure for all this, and it is an everlasting Foundation. 1 Pet. 5. 4.

Let not therefore the Atheists or Profane, those Enemies of our Holy Religion, *rejoyce against us, tho' we fall, tho' our Grass withers, and our Flowers fall thus; for tho' we sit in Darknes,* the Lord shall be a Light unto us; an everlasting Light, Mic. 7. 8.

Light, and *our God our Glory*. His Word shall endure for ever, tho' the Ministers of it are *Lights* that are but *a little while with us*, and 'tis only for *a season that we rejoyce in their Light*. That never failing Word, is the firm and immoveable Rock upon which the Church is built, and therefore, *the Gates of Hell cannot, shall not prevail against it*. While the Earth remains, the *Seed-time and the Harvest* of the Word will *continue*; Nay, *Heaven and Earth shall pass away*, but the Word of CHRIST never shall; not one *iota* or tittle of it. Divine Revelation shall ride out the storm of all Opposition, and triumph over the Powers of Darknes; shall not only *keep its Ground*, but *gain its Point*; shall go forth *conquering, and to conquer*, till the Mystery of GOD shall be finished, the Mystical Body compleated, and the Kingdom deliver'd up to GOD, even the Father, that GOD may be All in All.

Short Account of the LIFE

Dr. *Samuel Benion.*

HE was born in a Country place in the Chapelry of *Whicksal*, in the Parish of *Prees*, and County of *Salop*, *June 14. 1673.* His Parents are both yet living, very religious good People and of competent Estate in the World, and he was their eldest Son, that liv'd, beside two that dy'd soon.

His Mother was the Daughter of Mr. *Richard Sadler*, a Worthy Non-Conformist Minister, who was turn'd out from *Ludlow* by the *Uniformity-Act*, and spent the rest of his Days in Obscurity at *Whicksal*. He dy'd in 1675.

He was Baptiz'd by his Grand-father, and called *Samuel*, because asked of God, and devoted to him.

He gave early Indications of a happy Genius and a strong Inclination both to Learning and Piety : And even a Child is known by his doings.

A He began his Grammar Learning and made considerable Progress in it with the School-Master at *Whicksal* ; But in 1688. he was remov'd to the Free-School of *Wirksworth* in *Derbyshire*, to be under the Conduct and Tuition of a very learned able Master, Mr. *Samuel Ogden*, with whom he continued almost three Years, till he was

was near 18 Years of Age, a much longer time than Youths of his Pregnancy ordinarily continue at the Grammar-School; but he found the Benefit of it, (as many that out-run their Grammar Learning too soon, find the want of it) for hereby he laid his Foundation large and firm, got great Acquaintance with the Classick Authors, made his after-studies the more easy and pleasant, and arriv'd to the Felicity of speaking and writing *Latin* with great Readiness, Fluency and Exactness.

In 1691. He went to live with Mr. Henry at *Broad-Oke*, who employ'd him in teaching some Gentlemens Sons that were Tabled with him, and directed and assisted him in his entrance upon his Academical Studies. Here he discover'd an extraordinary Skill in the Languages, and Prudence much above his Years in the management of those that were under his Charge; and Mr. Henry express'd much satisfaction in his Conduct, and a particular Kindness for him.

In —92. He went to *London*, where he sojourn'd about half a Year with the Reverend Mr. *Edward Lawrence*, and there had opportunity of hearing the Best Preachers, and perusing the best Books, both which he fail'd not to improve much to his advantage. When he came down he prosecuted his Studies alone at his Father's House with great Application. Surely few that have so great a Stock of Learning have ow'd it under GOD's Blessing so much to their own Industry and so little to the Help either of Tutors or of Fellow-Students. He beat it as we say out of the cold Iron, and when it is so, the Excellency of the Power is so much the more of GOD.

In June 1695. He went into *Scotland* to the College at *Glasgow*, with a young Gentleman or

two,

time two, whom he was intrusted with the Conduct of. Having furnish'd himself before with a good Treasure, and Matter to work upon, the Advantages of that place during the Year he spent there turn'd to a good account. Here he studied closer than ever, sometimes not less than 16 Hours a Day, having a little Food brought him to his Study, and slept not any opportunity of improving himself in useful Knowledge.

His Regent was Mr. *Tran*, whom he often spoke of with great respect, and who had a particular Affection for him, and while he liv'd kept up a Correspondence with him. The other Learned Men of that University, he also oft took occasion to make an honourable mention of. Mr. *Jameson* History-Professor there, did likewise correspond with him. That Miracle of a Man, who is quite blind and has been so from his Birth, and yet as appears by the Learned Works he has publish'd, a most accomplished Scholar, and very ready and exact in his Quotations of Authors.

In *May* 1696. he took his Degree of Master of Arts there, and then return'd to his Father's House, where he would be near to Mr. *Henry*, under whose Ministry he had been trained up, and now intended for some time to sit down for his further Improvement.

But within a few Days after he came home, Mr. *Henry* finish'd his Course, *June* 24. 1696. to his great Grief and Disappointment.

The beheaded Congregation presently cast their Eye upon him as the most likely Person to succeed Mr. *Henry*, being one of themselves, and one that upon all Accounts promis'd well, and they had Reason to think he would not be without Honour, no not in his own Country. Without looking any further, they unannimously made
Choice

Choice of him, and soon found their Expectations from him even out-done.

- He was then about 23 Years of Age, and had never preach'd nor design'd it quickly, but wish'd rather to continue yet for some time a Student; so that it was not without great Difficulty that he was perswaded to undertake the Work itself, pleading with the Prophet Jer. 1. 6. *Ab Lord God, behold I cannot speak, for I am a Child*, especially to undertake it there, and come in the Room of such a Man as Mr Henry; This, he was in a manner compell'd to, often saying he even trembled to think of it. And truly I think I never heard any Man express himself with more Humility and Modesty, Self-diffidence, and Self-denial, than he did on all Occasions.

- But he plainly saw the Providence of GOD calling him to this Work, and therefore he submitted and gave himself wholly to it; He liv'd at his Father's House and preach'd at Broad-oke, and all his Performances were such, that none had any reason to despise his Youth.

- His great Modesty would not suffer him to undertake the sole Charge of that Congregation, and therefore he was backward to be ordain'd, and desirous that the Senior Ministers of the Neighbourhood would come and administer the Sacraments to them, which they did for some time.

- But in January 1698. he was solemnly set apart to the Work of the Ministry, by the laying on of the Hands of Presbyters at Broad-oke, plebe præsente. And the Confession of Faith which he made at that time is so remarkably concise, that I think it worth inserting at large, and the rather because we have so little of his remaining in our Hands. 'Tis this.

Being the U

BEING oblig'd to Confess my Faith, I humbly crave leave to do it in that Method which hath been of singular use to me in confirming of it.

First then, I cannot but be persuaded, that in this earthly Tabernacle, my Human Body, I mean, dwells an Immortal Soul, conscious to itself that it had a beginning, and must needs proceed from a Father of Spirits.

I do therefore (in the next place) firmly believe, that there is a GOD (that is) an Almighty, All-wise, All-good Being, all whose Works must needs originally be both like him, according to the capacity of their Nature, and worthy of him.

But sad Experience hath effectually taught me, that I am Naturally an unholy, impure, perverse Creature; an ignorant, obstinate, selfish Being; I cannot but conclude therefore, that I am degenerated, and no such thing as I was when I came out of my Maker's Hands.

I am satisfy'd, that I cannot restore myself, that no Creature can restore me, and that the Work of Restoration being such as could not be effected, but by Infinite Power, it must needs be such as could not be contrived but by Infinite Wisdom; and that I should never have understood the Methods of it, if GOD himself had not reveal'd them to me.

The Necessity therefore of Divine Revelation, in order to Eternal Life, I am thoroughly persuaded of; and finding a Volume in this World, term'd by us the Holy Bible, that has in it all the Marks of Heavenly Inspiration that the most inquisitive Mind can reasonably imagine or desire; I believe it is the Word of GOD, and with all my Soul embrace it as the Revelation I need, in order to my everlasting Happiness.

According to it therefore, finding that the World by its Wisdom knew not GOD; I form my Conceptions of the First Cause of all Things, and I embrace heartily the Doctrine asserting a Trinity of Persons in Being the Unity of the Godhead.

I believe, that Infinite Wisdom fore-ordain'd in Eternity, whatsoever shall come to pass in time; and that this whole World, according to the particular Appointments of its Creation, was made exactly in that admirable manner which the Sacred History relates to us.

The Account which the Scripture sets before us of the Fall, wherein it lets us know our first Parents, the once perfect Representatives of all their Posterity, losing their Innocency and Felicity together, do entirely satisfy me how Sin and Misery made their entry into this, ever since, unhappy World; and I believe, I feel in them, and with them.

I believe the Reports of a Mediator engaging in our Cause, appeasing Divine Justice, reconciling Men to GOD. And hereof, I think, I have even a Demonstration in the present Constitution of this World, and State of Men here differing so vastly from that of the fallen Angels. I believe, that this Mediator, is the Lord JESUS CHRIST, Immanuel, who was made perfect by his Sufferings, that he might bring all those whom purely Free-grace had chosen to be the Sons of GOD, to eternal Glory.

For these, I believe, in the highest Exaltation, the just Reward of his voluntary Abasement, he lives to make continual Intercession, sending down upon each of them the Spirit, in the most proper Seasons and Measures, which, by the means of Grace, works the Faith, Hope and Love in them, which qualify'd them all for Justification, to be had only by perfect Righteousness; and Glorification, to be had only in his purchased Bliss.

These Means of Grace, I apprehend to be chiefly the Word and Prayer, and the Sacraments of Baptism, and the LORD's Supper; for the more effectual application of which, I believe, the Great King of the Church hath establish'd in it a settled Ministry, which He will own and grace to the end of the World.

At the End of the World, I expect a Day of Universal Judgment, in order to which, I certainly look for a Resurrection from the Dead, and in which I firmly believe an irreverfible Doom will be pronounc'd on every Man, determining both his Soul and his Body to the State of Felicity or Mifery the former had assign'd it, by a particular Judgment, immediately consequent upon his Death.

These Things pass; I believe, the Wicked shall be punish'd with everlasting Destruction from the Presence of the LORD, and the Glory of his Power: And that they that be Wise, shall shine as the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever.

This was the Confession of his Faith; his Ordination Vows, in answer to the Questions solemnly put to him, were likewise very serious and devout, and affecting to the Hearers; but too long here to be inserted. However, in the course of his Ministry, 'twas evident he remembered them, and transcrib'd them into his Conversation.

Some of his Friends about this time, observing his great Studiousness, and the mighty Progress he made in Learning, and some few of his Acquaintance, who had been Pupils to Mr. Frankland, who dy'd in 1698. being then destitute of Tutor, earnestly press'd him to undertake the Tuition of Young Men, which he was prevail'd with to do. In which part of his Work, tho' his beginning was small, his latter end did greatly increase; so that at the time of his Death, he had above Thirty under his Charge, and more coming.

His good Mother had us'd to be serviceable to her poor Neighbours, sometimes in the charitable curing of those that were hurt, or sore, which gave

gave him occasions far beyond his Intentions to consult Physick Books, that he might advise and assist therein, which his quick and active Genius soon improv'd by; so that he got a considerable Insight into the practick part of Physick, the Theory of which he that was so great a Master in Natural Philosophy could be no Stranger to; with this he was useful among the Poor, and gain'd both Experience and Reputation, so that he could not avoid a much larger share of Business of that kind than he ever either desir'd or design'd. In the Year 1703. He took a journey to *Glasgow* in *Scotland*, and there he commenc'd Doctor of Physick to the Learned Men of that University. shew'd him a great Respect; He was publickly examin'd by Convocation of all the Heads of the College. Dr. *Saintclair* Professor of the Mathematicks who had been Operator to the Honourable Mr. *B...* with other Physicians assisted at his Examination, and express'd themselves highly satisfy'd with his Abilities. Dr. *Kennedy* a fam'd Practitioner assign'd him a Case (and it was a Case he himself had then in hand) to exhibit a Thesis upon which he did with that Accuracy and Judgment that gain'd him a general Applause.

His *Diploma* for his Degrees subscrib'd by all the Heads of the College, and seal'd with the University Seal, bears date 3^o Non. *Octobr.* 1703. and gives him a very honourable Character: The Vice Chancellor, Dean of the Faculties and others treated him very handsomely; and a Synod happening at that Time to sit at *Glasgow*, the Members of it gave him the Right-hand of Fellowship and admitted him to be present at their Debates which gave him an Opportunity of declaring upon all Occasions, with so much the more Assurance, his Opinion concerning the Government of the Church of *Scotland*, that he thought

they manag'd it, it was as well fitted to all the true Intentions of Church Government, and as likely to answer them as any Ecclesiastical Constitution in the Christian World. He observ'd to his great Satisfaction, that all the while he was at *Glasgow*, tho' he lay in a publick Inn, he never saw any drunk nor heard one swear. Nay, he observ'd that in all the Inns on the Road in *Scotland* where he lay, (tho' some of them mean) they had Family-Worship duly perform'd Morning and Evening: From which, and other Remarks, he made in that Journey, he inferr'd that Practical Religion doth not depend upon worldly Wealth, for there where he had seen the marks of Poverty, he had seen withal the marks of Piety.

Having taken his Degrees in Physick, and his Abilities for it being approv'd, he ventur'd further into that Business than he had done before, and as far as would consist with his other Employments, and it pleas'd GOD to give him great Success therein. Some of the most Eminent Physicians in that Country, have done him the Honour to say, They found him one of the most ingenuous Men in their Profession, they ever were in Consultation with.

In *December 1703*. he marry'd *Mrs. Grace Yates*, Daughter of *Mr. Thomas Yates* of *Danford* near *Whitchurch*, a Relation that was every way agreeable to him; by her he had two Sons, now left in their Infancy to the Care of that GOD, who has taken it among the Titles of his Honour to be a Father of the Fatherless.

Ten Years he continued labouring in the Word and Doctrine at *Broad-oke*; but in the Year 1706. upon the Death of that Excellent Man *Mr. James Owen* at *Shrewsbury*, he was call'd thither to fill up his Place. It was with great
D Reluctancy

Reluctancy, that he entertain'd the Thought of leaving the People he had been so long with, tho' it was not many Miles from them that he was to remove, and where he might still be many ways serviceable to them: But being very much under the Influence of the Reverend Mr. *Talents*, who had always been as a Father to him; and whose Years and Wisdom he had a great Veneration for, by that he was over rul'd to go, and at *Midsummer*, 1706. he settled in *Shrewsbury*; in a fair way to be greatly and long useful, if Providence had seen fit to continue in this World of ours, One that was so great a Blessing to it.

That we may do some Justice to his Memory, and some Kindness to ourselves, who yet survive, we must consider him both as a Minister, and a Tutor.

First, As a *Minister*, and he was an *able Minister*, ready and mighty in the Scriptures; and One that knew how rightly to divide the Word of Truth.

(1.) Let us consider his Judgment and Insight: He adher'd close to the pure Gospel of the Grace of GOD in CHRIST; The Doctrine of Special Grace founded in Electing-love; and of our Justification by the Righteousness of CHRIST only, was what he believ'd and preach'd, and understood, and knew how to explain, as well as most Men. He did not indeed, trouble his ordinary Hearers, with nice Speculations on these Heads; but I find his Thoughts concerning the Divine Decrees, deliver'd at large in two Lectures to his Pupils, at their Request, which they wrote from his Mouth. In which I am pleas'd with the Account he gives of the Divine Decrees, from *Eph. 1. 5.* where it is call'd by the Apostle, *ἡ εὐδοκία τῆ θελήματος αὐτοῦ*. In GOD's Decree there is,

(1.)

(1.) *Eudoxia*, a compound Word; *Δοξα*, is a clear eternal Intuition of that which is most agreeable to himself, most worthy of him, and which will afford him World without end an infinite Satisfaction in the Being and Accomplishment of it. *Eudoxia*, is a Perception that it is right: That all seen together at one view, in their Place, Order, and Connexion, are highly consistent with Infinite, Eternal and Unchangeable Being, Power, Wisdom and Love.

(2.) *Θελημα*, a Determination in Consequence of Intuition of himself. He Was sure, GOD did not decree Sin, nor did he see any Necessity of asserting a positive Decree to permit Sin; nor could he by any Means admit a Decree to damn any Man, but upon the fore-sight of his being a Sinner; But he thought the Doctrine of particular, personal, absolute Election to Eternal Life, so plainly reveal'd in Scripture, that he wonder'd how any that pretend to regulate their Faith by the Bible, should make any doubt of it. He was clear that it fasten'd upon the Persons in their fallen State, and that it depended indeed upon Fore-knowledge and Fore-sight, but not of any merit in their Faith and Repentance, but purely upon the victorious Efficacy of Divine Grace.

In these Mysteries, he thought Religion is not so much concern'd to explicate, as to adore.

His Thoughts concerning Justification, he drew up upon a particular Occasion in certain Aphorisms; (a Method of writing he much us'd,) which I think may not be amiss to assert at large. He prefixeth to them those Words. *That he might be just, and the justifier of him that believeth in Jesus.*

1. I apprehend the Term of Justification, (as well as that of Faith, and some others) is us'd in a very large Sense in Scripture.

2. That large Sense is the concurrence of those

Acts (*δικαιώματα*) of Judicature, that are necessary to entitle in the Estimate of intellectual Creatures to the highest Instances of Divine Favour.

3. These Acts must be concluded two at the least; the Removal of what would preclude such a Title, and the Position of that would infallibly found it.

4. That which would preclude it, is the Guilt of Sin.

5. The Guilt of Sin, is that on the Score of which the Governour of the World, is oblig'd to take the Course, which in the Judgment of intellectual Creatures is a Vindication of his own Laws and Honour.

6. That Course can be no other than exacting what the Law requires, on supposal of Transgression.

7. That which the Law required on that supposal was, that the Nature that sin'd should make Satisfaction.

8. Satisfaction is the endurance of such severe Penalties by the sinning Nature, as may reflect an Honour to him that has a Right to inflict them; as great as the Violation was a Dishonour to him.

9. Such Satisfaction, is Righteousness to the Nature that offers it.

10. Righteousness is Conformity to Rule *i. e.* to Law.

11. Conformity, is complying with what is enacted.

12. That which is enacted, is disjunctively either the Obedience or the Suffering of the Nature 'tis prescrib'd to; so that the Nature becomes as righteous by suffering, to that degree which is Satisfaction, as by doing.

13. The Nature the Law was prescrib'd to, was the

the Human, for the Covenant was made with *Adam*, not only for himself but for his Posterity: therefore (1.) Every one of Human Nature, (before a state of Confirmation) including the whole Nature, at the time of Violation in sinning against it; violates it to all his Posterity, and brings Unrighteousness on it: so did *Adam*. (2.) If Humane Nature can provide itself of an Individual that is capable of Satisfaction, that Individual (according to Law, performs for all the Rest, and brings Righteousness on them. Therefore,

14. The whole compass of Human Nature being limited to *Adam* and *Eve*, there being no other Individuals at the time of Violation, they transgressing, all their Progeny were involv'd, and Righteousness is not to be had by the compliance of Obedience.

15. Righteousness not being to be had by the compliance of Obedience, 'tis to be had by the compliance of Endurance, to that degree that is satisfying, *Eph.* 8.

16. No endurance by Human Nature, to the degree that is satisfying, that is not infinite.

17. No Degree infinite, but either by Duration or Value.

18. If the Degree by Duration be resolv'd on, we perish for ever without Righteousness.

19. If therefore we perish not without Righteousness, Human Nature is to furnish out a Satisfaction infinite by degree of Value.

20. A Satisfaction infinite by degree of Value, falls not within the compass of Human Finite Nature.

21. Not falling within the compass of it, Infinite Mercy employs Infinite Wisdom to contrive the Exaltation of that Nature, by uniting the second Subsistence in the Trinity to an Individual

dividual of it ; and so the Son of GOD, becomes the Son of Man.

22. The Son of GOD, of Man, *1 Tim. 2. 5.* is a Human Person of Infinite Value.

23. Being so, his Sufferings are Satisfaction for Human Nature.

24. Being so, that Nature performs the secondary Demand of the Law.

25. Performing the secondary Demand of the Law, we are by him conform'd to the Rule ; so that he well deserves to be call'd, *The Lord our Righteousness.*

26. What he is call'd, he will be to all that do not renounce him, through an intervening Imputation.

27. Imputation, is the admitting the claim of all such to Righteousness, because One of the Body of Beings they belong to, has suffer'd the Penalty.

28. This Imputation taking place, the Governor of the World has sufficient Vindication of his own Laws and Honour, and is not oblig'd to any thing else in order to the Approbation of his Government to Intellectual Creatures, (See *Aph. 5.*) in what concerns his Treatment of Man ; so the Guilt (that would preclude by *Aphor. 4.*) in the Case of those that do not renounce JESUS CHRIST, is remov'd.

29. They renounce CHRIST, that peremptorily refuse him the Honour of his Glorious Performance.

30. They peremptorily refuse that Honour, that will not submit to the Oeconomy GOD has establish'd in order to his full Reward.

31. His full Reward, is in the Exaltation of his Person, *Phil. 2. 6, 7, 8.* And the Salvation of Men, *Isa. 53. 10, 11.*

32. The Exaltation of his Person, he absolutely

lutely expected, *John* 17. 5. The Salvation of Men, only on Conditions becoming the Government of Intellectual Creatures.

33. The establishing of such Conditions, is the Introduction of the Evangelical Law; the observance of which, is the only thing needful in order to the second Act of Justification. (See *Aph.* 3.)

34. The Excellency of this Evangelical Law, and the Reasonableness of Obedience is to be accounted for, in a new Set of Aphorisms, which may be thus conceiv'd.

1. *Adam* involves all his Posterity in Guilt, before any of them are born.

2. They being so involv'd, are obnoxious to Justice.

3. Had Justice obtain'd on them accordingly, it had been *Jus*, but it had been *Summum Jus*, and the Righteousness of GOD had been less clear.

4. That the Righteousness of GOD might be intirely clear, as it must be when Mercy shines with it, it pleas'd GOD to contrive Man again into a state of fair Tryal.

5. The Contrivance in short was, That JESUS CHRIST satisfying, (as before) should make way that GOD with the security of his own Honour, should propose Life and Happiness on Terms proportion'd to the Abilities of lapsed Creatures.

6. These Terms are, sincere Faith and Repentance.

7. Faith includes *that Assent*, that is, Persuasion, that what the Bible imports, especially concerning CHRIST, is true; *that Acceptance*, or receiving of CHRIST for our Prophet, Priest, and King, *i. e.* deriving our Notions of our Duty and Interest from his Word; our Hopes of Pardon from his Merit; and our Rectitude of Pra-

ance from his Laws, and *that Affiance*; or *Acquiescence* of Mind in him, as One able to save to the uttermost, *which* brings all that are sav'd to him, as the Being to whom the gathering of the People is to be, and is consequently, most honourable to him; He so becoming the great Centre on which we all hang, and is most infallibly productive of a holy Life; and consequently, is of necessity preparative for a State of perfect Holiness and Glory.

8. To produce this Life, and prepare for this State more certainly, Repentance is added to Faith, as being a Practice most exactly accommodate to the Circumstances of imperfect Creatures; it bringing the Heart daily to GOD, from whom it is ever starting aside; reducing the warping Will to its place; so that tho' (to use *St. Paul's* distinction) GOD has not our *Flesh*, he has our *Minds*; we serve Sin with the former, but GOD with the latter.

9. Serving GOD thus with our Minds, we are conform'd to the Gospel Rule, and our Service is our Evangelical Righteousness.

10. Being our Evangelical Righteousness, our Title to the highest Instance of Divine Favour is founded, as well as our precluding Guilt remov'd. See *Aph. 2, 3, 20.*

11. This Title being founded, 'tis try'd and admitted at the great Day of Doom, and Sentence pass'd accordingly.

12. The pronouncing of the Sentence, may be justly reckon'd a third Act of Justification.

13. This third Act once perform'd, CHRIST enjoys for ever the second Instance of his Reward, *Aph. 31.*

14. Till this be enjoy'd, he is satisfy'd in the sure Prospect of it, and in the Enjoyment and Exercise of the first.

15. The

15. The Exercise of the first, secures this glorious Issue; it being the Administration of the Government of both Worlds, in consequence of all Power both in Heaven and Earth lodg'd in his Hands.

16. One Act of the Power for which he had special Authority, it being a peculiar Instance of his Reward, and the great Proof to this World, of his kind Reception to the other, was that of the pouring out of the Spirit in extraordinary Gifts upon the Apostles; in Saving ones on all the Elect; in common ones, not to say sufficient ones, on all Flesh, *Acts 2.*

17. The Spirit, being pour'd out on all Flesh, 'tis impossible those that are condemn'd should bring any Imputation on GOD; they are put on as fair a Tryal as Adam, had Righteousness as much in their reach as he, and perish not for his Guilt, but their own.

I must beg my Readers excuse for inserting so long a Paper in so short a Narrative, but I could not abridge it without spoiling it.

(2.) Let us consider his Management of his Ministerial Performance.

1. He address'd himself to them with great Seriousness and Gravity, and a humble Dependence upon the Divine Grace. Before the Notes of the first Sermon he ever Preach'd, he wrote thus: *Tu mihi Dux, magne Deus, & manum hanc mentemque dirige, ut salutaria videam, dijudicem, provideam; Nil Desperandum Christo Duce & Auspice Christo.*— And that which he wrote as his *Motto* in the beginning of all his Sermons from the very first which he dated July 6. 1696 to the last dated Febr. 24. 1707. is this *Οὐδὲν ἑγὼ, Πάντα Χριστός.* I am nothing, Christ is all. Or sometimes the four first Letters. O. E. Π. X.

2. He had an overflowing fulness of Thought and

and Expression in all his Performances, and when he spoke off hand, was never to seek. A florid Masculine Style was natural to him, which often set him somewhat above the capacity of the more ordinary sort of Hearers; but he would frequently explain himself in easier Terms, and as he grew in Experience, gain'd a more familiar way of Expressing himself.

3. He was ready, lively and fervent both in Praying and Preaching, and made it appear that he was in good earnest. With what a *πᾶσι* would he reason with his Hearers to persuade them to be Religious, and to take pains in Religion? Many a time he would say, his Heart bled to think how many that profess Religion, are in danger of being ruin'd to all Eternity by their Slothfulness.

4. He was very large and full in Expounding the Scriptures, and very happy in raising Observations from what he Expounded; And in his Expositions deliver'd as little of what had been said before as most Men, and yet what was very pertinent.

5. In the choice of his Subjects he observ'd a Method, which was very profitable to those who constantly sat under his Ministry. Soon after he set out in that Work he fell into a method of Practical Subjects: He shew'd from several Scriptures what Sins are an abomination to GOD, and what Graces and Duties are in a special manner pleasing to him. Then he shew'd how much Religion consists in the due discharge of the Duties of our particular Relations, and went over them very largely. Then he was very particular in shewing divers things wherein we must take heed to ourselves, as (1.) To our design and end of Living, from *Rom. 8.13. 1 Cor. 10.31. Ps. 4.6. Luke 10.42. Ps. 73.27,28.* (2.) In what

what concerns our Expectation and Dependance for Strength to attain our End, *Iſa.* 40. 30, 31. (2.) As to our Corruptions, *Heb.* 12. 15. (4.) Our Constitution, *Mat.* 5. 29, 30. (5.) Our Company, *Prov.* 13. 20. (6.) Our Calling, *Prov.* 24. 30, &c. *1 Cor.* 7. 24. (7.) Our Seasons of Grace, *Luke* 19. 42. *2 Cor.* 2. 16. (8.) Our Sports and Delights, *Prov.* 21. 17. *Gen.* 39. 9. *Pſal.* 36. 1. (9.) Our Tongues, *Prov.* 18. 21. *Mat.* 12. 31, 32. *Exod.* 20. 7. *Iſa.* 58. 13, 14. (10.) Our Talents, *Mat.* 25. 28, 29. (11.) To our Possibility of obtaining Heaven, *2 Cor.* 6. 1, 2. (12.) To our Probability of it, *Joh.* 27. 8. *Gal.* 6. 4.

After he had finish'd that, he fell into a method of Doctrinal Subjects that they might know the certainty of the words of Truth, *Prov.* 22. 21. proposing to begin with Natural Verities, and then proceed to Revealed, promising to be Plain and Distinct; to fetch his Thoughts from Scripture and his own Experience: To omit Controversy, and in Points disputed to propole what he thought in his Conscience was Truth: And in all, to make the Work of Redemption his great Mark.

In this, he aim'd to follow the Method of his Confession of Faith at his Ordination. From *Pſ.* 139. 14. he shew'd, That we are: That we are made; That we are made by him, all whose Works are marvellous; He then proceeded to shew, There is a Being that made Man, who has all Perfections in himself. What comes from his Being, must needs be good; therefore Man was so in his Primitive State, *Eccl.* 7. 29. But we see he is otherwise now; yet GOD has a kindness for Man, *Luke* 2. 16, even to a degree that is saving, *2 Pet.* 3. 15. There is a Salvation, a carrying on in this World, *Pſ.* 56. 2. by the Kingdom of GOD. In which he propos'd to shew, who

who is the King; the Ever-blessed GOD; and there he largely open'd his Names, Attributes, &c. Then of his Kingdom; That of Nature; That of Grace; That of Glory. Of the Creation, and the Fall, he was exceeding full: And had made some entrance upon the Kingdom of Restoring-Grace, when he left *Broad-Oke*, and remov'd to *Shrewsbury*, where he preach'd over the Lord's-Prayer, and other Texts concerning Prayer. Then began with the Apostles Creed, and was come to the Articles of *Jesus Christ our Lord*, when it pleas'd GOD to put a period to his Life and Labours.

6. His Catechising of the Children was very profitable, not only to them but to the whole Congregation, and therefore he kept it up constantly every LORD's Day in the Afternoon. In going over the Assemblies Catechism, he taught the Children to reduce it into Aphorisms; and to begin it thus: There is a GOD, this GOD made Man, he made him for some End; his End is to glorify GOD; (and to glorify GOD, is, to endeavour to do and to obtain that on the account of which we and other Men and Angels may know GOD more, love him more, praise him more, and obey him more, World without end;) he cannot glorify him without a Rule; the Rule is the Scriptures of the Old and New Testament, &c.

7. In the administration of the Sacraments of Baptism and the LORD's Supper, he was most lively and affectionate; and out of the abundance of the Heart, his Mouth spoke very much to the Purpose. I remember once I was present when he baptiz'd a Child, and cannot forget how much he seem'd to be himself affected, and with what warm Expressions he endeavour'd to affect others with the worth of the Soul of that Child, that

it was an Immortal Soul, that must live for ever, must be to Eternity either in Heaven or Hell, and ought accordingly with the utmost seriousness to be dedicated to GOD, through CHRIST, and to be pray'd for by the Congregation, and the rather, considering what a Theatre of Sin and Woe, this World is, into which it was now born, and in which it was to pass its Tryals.

8. He was observ'd to be very methodical in his Prayers, both in Publick, and in the Family: Generally he went over the several parts of Prayer in their Order, and sometimes said, he could not but look on it as a great mistake, for Men to think Method and Exactness necessary in Addresses to Men like themselves, and not so in their Addresses to the Great GOD. He was also very happy in suiting his Prayers to the particular Occasions and Emergences as they occur'd.

9. He came off from his Ministerial Performances, frequently expressing both the great Pleasure he took in the Work itself, and the little Pleasure he took in his own management of it. As to the former, he has sometimes said, he *prefer'd the Delight he enjoy'd in Praying and Preaching, before all the Entertainments of Sense. How Noble a Service, said he, is it, and how Great, to be employ'd in the Publishing of the Gospel, and so for to be sent on the same Errand with CHRIST himself!*

As to the latter, so great was his Modesty, that he could scarce be persuaded ever to think well of any thing he did. He said sometimes, he never came out of the Pulpit without trembling to think, *how poorly he had perform'd.* And when one happen'd in his hearing to speak well of a Sermon of his, he said, *If you had no better Thoughts of my Preaching than I, you would never come to hear me.*

Lastly,

Lastly, We cannot avoid taking some notice of his Non-conformity, which he said little of himself, greater Matters fill'd his Head and Heart, and therefore we have not much to say of it; only that he had study'd the Controversy (I believe) as impartially as most Men, and without judging others, (*What have I to do to judge another Man's Servant? To his own Master he stands or falls.*) And he concluded he could not Conform without sin. He had reason enough to do all he could to get over his Scruples; for a near Relation of his, that knew very well he could make his Words good, promis'd to procure him a Presentation to a certain Living of the first Rate, if he would Conform: But his Conscience would not suffer him to do it, tho' by his Refusal, he not only lost his Preferment, but highly disoblige'd his Friend, who had made him so kind an Offer. Nor was that the onely considerable Offer of that kind, that he refus'd; and, which is more, he not only refus'd them, but afterwards reflected with much comfort upon his Refusal of them; and stuck not to say sometimes, that he was so well satisfy'd in the Reasons of his Non-conformity, that by the Grace of GOD, if he were call'd to it, he could seal it with his Blood.

Yet he was far from Bigottry, and Heat, and Censoriousness in it: He was very free, occasionally, to joyn in the Publick-Service, and had a great deal of Chariry for those he differ'd from, as all those will have on both sides, whose Thoughts like his are free and generous, and taken up with the Essentials of Religion, and in whom the Love of GOD and their Neighbour has the Ascendant.

Secondly, We are next to consider him as a Tutor, and here especially lay his Excellency; this was that part of his Character which we had

more

more particularly in our eye, in attempting to give this Representation of him, from the Record which divers that had been his Pupils, were very forward to bear to him, and the Honourable Testimonies with which they embalm his Memory.

And let us (*first*) consider how *well qualify'd* he was for this Service, tho' when he undertook it, his Friends had much ado to convince him that he was in any measure fit for it.

He had a very graceful Appearance, a good Presence, and a happy mixture both of Majesty and Mildness, Gravity and Sweetness in the Air of his Countenance, and that which at first view promis'd something considerable: His Voice also was clear and commanding, and very humble; which made him the best Præcentor either His Academy, or his Congregation could have. And in both Psalms were much sung, and admirably well, with great variety and exactness of Tunes.

He was richly stock'd with all sorts of useful Knowledge, and was able with the good Householder to bring out of his Treasury *things new and old*; a great deal both of ancient and modern Learning, but especially the products of his own Contemplations and Reasonings: He was not like an Echo which returns only the Sounds it receives, but did himself cultivate and improve what he had learn'd, made it his own, put it into his own Method, Dress and Language, and so communicated it to those who were to learn from him. Few Tutors dictate more their own Thoughts than he did: And tho' in his Performances he shew'd a great deal of judicious Reading, yet they seem'd rather the Fruit of Thinking, deep and close Thinking.

In reading Lectures he shew'd himself Master of

of

of the Notions he deliver'd, and made it appear he had form'd an exact Scheme of them to himself, which enabled him to lead his Pupils into them with such a Connection and Chain of Thought, and such a powerful Conviction, as they have own'd themselves strangely surpriz'd with, finding themselves in the Light e're they were aware.

He was very happy in a Propriety and Fluency of Expression, as well as in a wonderful *Acumen* and Readiness of Invention. I believe few Men are able to deliver themselves better in set Discourses *Extempore*, and off-hand, than he was, either in *Latin* or *English*. Divers Discourses so deliver'd, and some of them on the most abstruse Points of Philosophy and Divinity, some of his Pupils wrote from his Mouth, and they think they have reason to value them a little inferiour to studied Performances.

Nor did the Temper of his Mind contribute less to the qualifying of him for this Service than his Accomplishments in Learning. He was of a most tender and affectionate Spirit, and was Master of the *Art of obliging*: Those that have reason enough to know him, will say of him that he was familiar, when he pleas'd, without making himself little; distant when he saw occasion, without any shew of Haughtiness; Grave without Moroseness, and Pleasant in its turn without intrrenching upon Seriousness or Manliness; and in his common Discourse Instructive without Pedantry or Ostentation. Sure never any Man that had the Instruction of Youth was more affectionately belov'd, and yet more truly reverenc'd, than he was by those under his Charge. Such an Interest did he gain in their Esteem by his Prudence and Tenderneſs, that they could easily think every thing he said and did, was well said, and well done. When

When he had at any time an Occasion to shew his Displeasure, he knew how to do it so as to answer the End, which was to convince and reform; but those that were long with him have said, that they never saw him disturb'd with any intemperate Heat, nor transported into any Indecencies of Expression. Prudence and Love and true Merit will command all needful Respect and Obedience, without the help of Passion.

That which highly recommended him to his Pupils was, that he was so condescending and easy of Access, so Respectful to them, and by so many Endearments discover'd such a tender Affection for them, that they say, they know not how to represent it to others to that degree that they ought. He would often propose things to them with a deference even to *their* Judgment, and not only allow'd, but encourag'd them to offer their Objections against the Notions he deliver'd; and some of them have own'd, that in the Reflection they have been asham'd to think with what freedom and vehemence, they have sometimes Disputed against what he had declar'd to be his Opinion, and yet how well he took it.

The Pleasure he took in his Pupils, shewing himself in his Element when he was among them, and the tender Concern he discover'd upon all occasions for their Welfare, made him very dear to them: If any of them were sick, how solicitous was he concerning them, and with what affection did he say sometimes, That the Life of one of his Students, was as dear to him as that of his own Child: And so he made it appear.

His deadness to this World, and the Things of it, added much to his fitness for this Service; for that made it easy to him to deny himself in his

own Ease and Interest, and that in very considerable Instances, for the satisfaction of his Pupils. Under the influence of this Principle, he made no difference in his Affection to them upon the account of their outward Condition: He valued the Virtues and good Carriage of the poorest, and was displeas'd at the Follies and Extravagancies of the greatest; and made both to appear.

We are *next*, to consider the Method he took with them, and his prudent pious Management of them.

1. He was much in Prayer with them. I put that first, because I look upon it, that the Life of Religion lies very much in a constant Dependence upon the Divine Providence and Grace, express'd by our acknowledging him and seeking to him in all our Studies, all our Affairs, and upon all Occasions. This he believ'd, and practis'd accordingly. Near an Hour was spent every Morning, and every Evening, in Family-worship, expounding the Scriptures, singing Psalms, and Prayer. Immediately after Family-worship was concluded in the Morning, they went to the Lecture-room, and he with them; where he again pray'd with the Students only, giving this Reason, That there were many Petitions to be put up on their Account, which it was not proper for the rest of the Family to joyn in. Then he read a portion of Scripture to them in a peculiar Method, (for some time out of Dr. Gastrell's *Christian Institutes*) and with great Concern and holy Fervency, committed the Students and their Studies to GOD, begging a Blessing on the Endeavours of that Day. If any thing happen'd to put off this Exercise a little from its time, yet he never fail'd to perform it afterwards, before he began to read his Lectures.

When any came first to him, he pray'd for them;

them; when any left him, he pray'd particularly for them; when he had occasion to give any of them a solemn Reproof or Admonition, he follow'd it with Prayer.

2. He took pains to compose many Learned Pieces in *Latin*, for the service of his Pupils, to make up what he thought was deficient in the Books put into their Hands.

One he call'd *Schematismus*, being a *Scheme* of the several *Disciplines* in their Natural Order; *Gnostologia* first, containing the *Præcognita*; then *Logick*, *Metaphysicks*, *Physicks*, *Mathematicks*; and Lastly, *Ethicks*; shewing the Nature and Use of each, their dependance upon, and their serviceableness to one another. In this, he presented the young Travellers with a general Map of the Country they were to survey; and there were some of his Pupils that had in other Places made considerable Progress in the *Disciplines*, who own themselves indebted to that Piece (especially as he open'd it to them) for their acquaintance with the true use of Philosophy, the order of its several Parts, and the mutual Relation they bore to each other.

He also compil'd a large System of *Elenctick* Logick; in which he shew'd himself as well acquainted with the Depths, as with the Niceties of that Art.

There is another Science, which he thought had been least cultivated by the Learned, and yet as well deserv'd their Pains as any other, and that is, *Pneumatics*; he began a large System of this Science, which he had a peculiar Affection for, (his Genius leading him to abstract Speculations) and made some progress in it a little before he dy'd; as if his close application of Mind to the *Nature of Spirits*, were a presage of his own removal quickly to the World of Spirits, short of which his intense Enquiries concerning them, could meet with no satisfaction. Had he liv'd to finish that Work, and could he then have been persuaded to publish it, we have reason to think, it would have been both ac-

ceptable and serviceable to the Learned World.

3. He took a great deal of Pains in reading Lectures to his Pupils in their several Classes every Day; which he did with so much clearness and fulness; and withal, with so much pleasantness and variety, intermixing such entertaining Stories with that which seem'd jejune or crabbed, that their Attendance on them, was a constant Pleasure, and not a Task; and tho' he was long, he never seem'd tedious.

He had a particular Concern to have them well-grounded in *Logick*, both *Didactick* and *Elenctick*, and spent more time with them, than most Tutors do in that part of Learning, which teacheth us how to direct our Thoughts, so that we may find out Truth more readily, and express it more pertinently.

And for the Improvement of the Reasoning Faculty, he press'd his Pupils very much to the Study of pure *Mathematicks*, as that which fixeth the Mind: and pleaseth it with those Demonstrations which are the Result of its Searches.

He was a great Master in Natural Philosophy; and tho' he liv'd in obscurity, out of the road of Books and Conversation, yet he found means to acquaint himself with the Modern Discoveries and Improvements in that, and the other Sciences. To himself and his Pupils, he took care to preserve a freedom of Thought; comparing the several Schemes and Hypotheses together, with a generous Indifferency to them, and a diligent impartial Search after Truth, as far as it might be collected from them all.

His Pupils observ'd him to be very curious in his choice of apposite Expressions, for the Illustrating of what he deliver'd to them; and that he would sometimes go back to change a Word or Phrase, if another occur'd to his Thoughts more expressive. He commonly laid down his Instructions in short Aphorisms chain'd together, by which he set both his own and others Notions in a clear Light, and oftentimes decided some of the most difficult

difficult Controversies, by a plain stating of them.

4. He form'd all his Notions in Divinity, purely by the Word of GOD; the Bible was the System he read, and the Genuine Expositions of that, he thought the most profitable Divinity-Lectures he could read to his Pupils; To that onely he was devoted, and not to any Man's Hypothesis: He call'd no Man Master upon Earth; but prov'd all things by the Law and the Testimony: Nor would he himself be call'd *Rabbi*; but propos'd all his Notions to be impartially examin'd by the same Touch-stone.

For the methodizing their Divinity-Studies, he made use of the *Assemblies Confession of Faith*, and *Amesius's Medulla*, and some other Systems. Mr. How was an Author he much admir'd, and his *Living-Temple*, a Book he read to his Students, and oblig'd them to be conversant with; making it his great Care to establish them in the first Principles of the Oracles of GOD, and to fill their Minds with them, which he look'd upon as the best Expedient to fortify them against the two pernicious Extremes, of Scepticism on the one hand, and Bigottry on the other.

5. He maintain'd a very strict and steady Government of his little Academy; which he model'd as near as he could to the Constitution of the College at Glasgow, which he much admir'd (*sic Parvus componere magna solebam.*) He took care they should employ their Morning Hours well, and take time for their secret Devotions, being always jealous lest any other Studies should encroach upon them.

He oblig'd them to great Diligence in the Hours set apart for Study, and restrain'd them at other times from Recreations which he thought any way unbecoming them.

Those that he found not so quick in taking things, as others are, he did not discourage; but took Pains to bring them up as they were able.

If he observ'd any of them to be remiss in their Studies

or that took any false steps in their Conversation, how faithfully, and yet how tenderly would he deal with them for their Reformation. He had an excellent Art in his Discourses to them, when they were together, of saying that which oblig'd them to *reprove themselves*; and they were sensible of it, and oftentimes he gain'd his Point that way, and sav'd both himself and them the uneasiness of a particular Reproof: But when there was occasion for a close and personal Admonition, he gave it with an affecting Solemnity, and in such a way as shew'd not his Anger so much as his Love, and evidenc'd, that he delighted not to *shame*, no not the Delinquents; but *as his beloved Sons, he warn'd them*. He often mingled Tears with his Reproofs, and expostulated with so much Reason and tender Affection, as sometimes drew Tears also even from those that were not apt in that manner to relent. He commonly follow'd the Reproofs he gave with solemn Prayers to GOD for a Blessing upon them: And with some that were under his Charge, he saw great success of his Endeavours this way, not only to his own Satisfaction, but to the Admiration of others, and the endearing of himself, even to those with whom he thus dealt faithfully.

6. He was himself a great Example of serious Piety, and very solicitous to promote the Eternal Salvation of the Souls of those under his Charge. The Beauty of Holiness, was indeed the Beauty of his whole Management; and the Heavenliness of his Conversation, was the great Ornament of it. With what Seriousness and Affection, did he discourse of another World, and how indifferent was he to the little Affairs of this! What favourable Expressions would drop from him, and how awfully would he speak of the Things that are not seen, that are Eternal. How would he Spiritualize common Occurrences; and when he was reading Lectures to the Students upon the Works of Nature, how would he take occasion from them, to observe with a pious Reverence, the Wisdom, Power, and Goodness of the GOD of Nature.

When

When he was speaking of the Myſteries of Redemption, the Love of CHRIST, and the Glory of the Bleſſed, he was ſometimes carry'd out even beyond himſelf, in the admiring Contemplation of thoſe Heights and Depths; and ſo, as even to forget that he was in the Body. Theſe were his belov'd Topicks, and which he took all occaſions to enlarge upon with a *juvat uſque morari*.

He was deſirous to kindle, preſerve, and inflame the ſame Holy Fire in the Hearts of his Pupils: How pathetically would he preſs upon them the Great Concerns of another World; and chuſe out Words to reaſon with them about the One Thing needful, commonly beſpeaking them thus: *My dear Charge,*— (telling them off) *if any thing I can do, will but promote your Spiritual and Eternal Welfare, how happy ſhall I think myſelf! If what I ſay, may abide with any of you to do your Souls good, I have my aim.*

Two very hopeful Young Men he bury'd out of his Family after he came to *Shrewsbury*, who dy'd of the *Small-pox*; and a third, who dy'd of a *Consumption*. This touch'd him in a very tender part, and lay heavy upon his Spirit a great while. How did he humble himſelf before GOD, and kiſs the Rod, and bewail Sin as that which provok'd GOD thus to contend with him. With what pathetical Expreſſions of Submission did he reſign himſelf, and all that was dear to him, to the Holy Will of GOD! *'Tis the Lord, let him do what he will.* And how ſollicitous was he to improve thoſe Providences for the Spiritual Benefit of thoſe that did ſurvive; dealing with them in private (beſides his publick Funeral Diſcourſes on thoſe Occaſions) from *Job 14. 2. He comes forth like a Flower, and is cut down.* And *Eccl. 11. 8, 9. Remember the Days of Darkneſs.* Yet how did he comfort himſelf and others with this, That however it be, yet GOD is Good. *It is well, 2 Kings 4. 26. However, It ſhall be well: It ſhall*

end well, everlastingly well. Often repeating with much Affection :

Ἐσσι πάντα καλῶς —

Est bene, non potuit dicere, dixit erit : Fetching Comfort likewise from 2 Sam. 23. 5. That GOD has made with us an everlasting Covenant. And much affected his Young Men were, with a Sermon he preach'd to them in the Family, when they came back from the Funeral of one of the Young Men that was bury'd a little way off in the Country, on Luke 24. 52. *And they returned to Jerusalem with great Joy.* Encouraging himself and them with this, That in Heaven we hope to meet, and never part.

They also remember, when soon after, another of his Pupils was so ill of a *Fever*, that his Life was by all despair'd of, and it was expected he would in a few Hours breath his last, the Doctor call'd them all together, to joyn in Prayer for him, and with a more than ordinary Earnestness wrestled with GOD for his Life; and GOD gave him an answer of Peace immediately; for when they return'd to him after Prayer, they found such a wonderful change in him, as was the beginning of his Recovery; for which abundant Thanksgivings were render'd to GOD. But his Joy on that Occasion met with a great allay; for the Young Man's Father, Mr. Pike a worthy Minister at *Burton upon Trent*, who came to be with his Son in his Illness, when he went away comforted in his Recovery, took the infection of the *Fever* with him, of which presently upon his return home he sickn'd and dy'd in a few Days, to the great Loss of that Town and Country: For he was a very zealous good Man, a lively affectionate Preacher, and One that laid out himself very much to do good.

7. Those of his Young Men that were design'd for the Ministry, and were drawing near to that Sacred Employment, he took pains with to possess them with a very deep Sense of the Awefulness of that Function, and the Weight of that Work they had before them; often

often proposing to their Consideration, the Preciousness of all Immortal Souls; The imminent Danger most are in of perishing Eternally; And the great Account the Minister would have to give concerning them: Inferring thence, what an *earnest Care* Ministers ought to have in their Hearts of them, 2 Cor. 8. 16.

That he might make them ready in the Scriptures, he oblig'd those that wrote his daily Expositions, once a Week to repeat what they had written: And the Divinity Class in their Turns, once a Week, Analyz'd or Expounded a Portion of Scripture themselves.

That he might Train them up in the Exercise of the Gift of Prayer, every Night after he had perform'd Family-Worship, the Students were all to retire to the Lecture-room, and one of them pray'd, each in his Turn, besides the more retir'd Services of every Chamber. Thus were they Train'd up to pray always, with all Prayer.

In all their Performances, he much press'd it upon them to be Accurate and Exact, both in Method and Language; and had times of Employing them in the polite Exercises of Oratory and Poetry.

He likewise set some time apart every Week, for the regulating and directing of their Elocution and Pronunciation; about which he was very solicitous: He order'd each to read some Paragraphs in Authors most noted for good Language; after which, by his own Example, he shew'd them wherein they were defective, or had miss'd the right Pause or Emphasis: And an excellent Faculty he had at exposing, and regulating an old Tone or Gesture, to the Advantage of the Student, without giving offence.

8. He took Care to possess his Pupils with the Principles of Christian Charity and Moderation, and to arm them against Bigottry. He was no Party-man himself, nor would he make them such. One that had been a great while his Pupil, writes to me to this purpose: That his Tutor understood the Passions of the
Mind

Mind so well, and had so great an Art in managing Tempers, so as to gain his Point; that if he had designed it, he could easily have sent out flaming Bigots; But he was too much a Christian, a Gentleman, and a Scholar, to be swallow'd up in the Violences of any Party. His Aim was, to make them Men of Sense, and Catholick Christians; and if they fell short of being such, it was not his Fault. He adds, How hard it is, that when on the one side, such Noble, Beneficial, and Heavenly Principles of Love and Moderation, and particularly, a candid Temper towards the *Church of England*, are in the Academies of *Dissenters* so studiously infus'd and encourag'd, there should be on the other side such Pains taken, and all the Arts of Misrepresentation us'd to render the *Dissenters* Contemprible and Odious, and Men not fit to be Tolerated. But let us not be weary of rendring good for evil thus; for in due time we shall reap, if we faint not.

And observing that the *Dissenters* Academies, are by some most maliciously calumniated, as Nurseries of Rebellion and Sedition, and hurtful to Kings and Provinces; he adds, that what insight the Doctor thought fit to give his Pupils into Politicks, tended to beget in them, not only a Satisfaction in, but an Admiration of the establish'd Constitution of the *English* Government, and he doubted not, but they brought with them from his Instructions a true value for Monarchy, and as thorough an Abhorrence of the execrable Murther of King *Charles I.* as they could have brought from *Christ-Church* itself.

As to his practise of Physick we have not much to observe, but when he was a Youth, his Genius led him strangely that way, and he lov'd to learn medicinal Receipts; and had them very ready when he met with any occasion for them. When he fell into that Business, he soon found it fatigu'd him much, both in Body and Mind; and he would gladly have left it off, but thought he could not in Conscience refuse to assist those

those whom he saw in Peril, who earnestly beg'd his Advice; and who would not make use of any other, or could not be at the charge of it. To the poor he commonly gave not only his Advice, but their Physick too *gratis*, or Money to pay the Apothecary. It gave him likewise an opportunity of reprov'g, counsell'g and comfort'g the Sick, and of pray'g with them.

Luke the Evangelist was a *Physician*, a beloved *Physician*, and so was he: In all the Places where he liv'd, and the Relations wherein he stood, he was belov'd. When he was at School at *Wirksworth*, he was the darling both of the School and of the Town, for the sweetness of his Temper, his Piety and Ingenuity, and his obliging readiness to be serviceable according to his capacity to every Body; and when he had finish'd his time there and was sent for home, his Schoolmaster *Mr. Ogden* wept to part with him, and said, he knew not what would become of his School when he was gone.

When he was a Student at *Glasgow*, he was universally respected there for his great Learning, Diligence and Seriousness: and when he took his Masters Degree, the Senate of the Academy did him the honour to make him President of all that were laureated that Year; an Honour seldom or never done to any but one of their own Nation. He acquitted himself so well in that Place, that when he was to take his leave, the Regents courted his stay, and promis'd him Preferment there: But he *long'd after his Fathers House*, for there he was a great Example of filial Affection and Respect; his Parents were no less dear to him than he was to them, and there was nothing he studied more than in every thing to have them easy.

When he went to School in *Derby-shire* at 15 years of Age, he left a Paper which was found after he was gone, expressing his great Thankfulness to his Parents for the care they had taken of his Education, beg'g their Prayers for him, and that they would not be inordinate

dinate in their Affection to him, and if Sickness and Death should betide him, not to mourn for him as having no Hope, for he knew it would be well with him living and dying. His Letters to his Parents both from *Wirksworth* and *Glasgow*, as they evidence much of the power of the Grace of GOD upon his Spirit, a constant Regard to GOD, and Dependance upon him, and an earnest Desire to serve the Will of GOD in his Generation, so they express a very great Tenderness of them, and of their Comfort and Satisfaction.

He was as a Father to his Brothers and Sisters, and very beneficial to all round about him; so much did Holiness and Love shine in his Conversation, and so diffusive were the Influences of both, that the good People of the Neighbourhood would sometimes call his House the Suburbs of Heaven. He gave Bibles and other good Books, to many, with a Charge to read them diligently, and allow'd yearly Money to a poor Man in the Neighbourhood to teach so many poor Children to read; with a strict Obligation that none should know who did it. He was always careful not to give Offence to any, very moderate in his Opinions, and charitable in his Thoughts and Expressions concerning those he differ'd from, which gain'd him great respect from all sorts of People; and justly was he the more honor'd by others, because he had always mean Thoughts of himself, and was seldom satisfy'd with any Performance of his own; still saying, *it might have been better done by himself, but much better done by another.*

Well, all this had a pleasing Aspect, to see so much of the light and love of the upper World shining in this lower Region; and to see it in a Man of strength and vigour, in the midst of his Days, gave us a pleasing Prospect, both of his further advances in proportion to his continu'd Progress, and his long Usefulness in his Generation, but alas! we must take the treasure of Divine Light as it is given us, *in earthen Vessels, in China*
Dishes,

Dishes, which do not *wear out* gradually, but often *break* of a sudden, without any previous decay: so it was here.

The Doctor's Constitution seem'd firm enough, but I believe he had done himself a prejudice by studying in the Night, and sitting up very late often a great while after Mid-night. A great Scholar once said, he would willingly lose the Learning he had got, upon condition he could recover the Health he had lost by Night studies. After he began to practise Physick, that oblig'd him often to read late, which I believe did him no kindness.

But notwithstanding the strength of his Constitution, he had himself an Apprehension that he should not be long liv'd: When it was urg'd by some of his Friends to spare himself, he us'd to answer that he believ'd he had but a very little time to live, and he was willing to spend it to the best Purpose. When he was pleasing himself with the comfortable Circumstances he was in, and particularly the great agreeableness of his dear Yoke-Fellow; he would say, *well, this is not likely to continue long, we must expect a Change.* This apprehension grew upon him, and he frequently spoke of it; 'twas but a little before he sickn'd, that he solemnly declar'd to some of his Friends, that he look'd upon Death to be very near; adding, that he saw Impiety come to such a height in this Nation, that he fear'd some sore Judgment would shortly come upon it, which GOD in Mercy prevent.

He met with a *French* Book which gave an account of the last Hours of a young Lady, a Protestant of 16 years of Age not nam'd, that dy'd in *France*, with high expressions of holy Joy and Triumph: The Book is entitl'd, *Edifying Death.* He was so pleas'd with it upon the reading of it, that he translated it out of *French* into *English*, and just finish'd it a day or two before he sickn'd; 'tis since his Death printed at *Shrewsbury* in three or four Sheets.

After

After he came to *Shrewsbury*, he had not his Health so well as he had in the Country; was frequently indisposed with Cold, but never under any threatening Symptoms.

On Monday *February 23. 1707*. He complain'd a little of a pain in his Head and Back, however he sat down to dinner with his Students; as usual, after he had done his Morning Work, but he eat very little; for it happen'd just before he sat down, one of the young Men shew'd him a Paper then newly publish'd, of Reflections upon the grand Jury's Presentment of the Book call'd *the Rights of the Christian Church*, from which he took occasion all Dinner-time, and a good while after, to inveigh against that Book; and to warn his Pupils against the pernicious Principles of it, with a more than ordinary Warmth.

Tho' he continu'd not well, yet on *Tuesday* he studied and preach'd publicly the Week-Day Lecture, on *Matth. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve*; he apprehended his Distemper to be a slight Intermitting Fever, which would soon wear off, especially with the use of the *Cortex*.

On *Wednesday* he gave a Lecture to one Class, but excus'd himself from the rest because of his Indisposition, and walk'd out a little that Afternoon; but it was with difficulty that he got home.

On *Thursday* and *Friday* he did not seem to be much worse, but pray'd with his Family even on Friday night, and was observ'd to be very particular, and asserting in his Requests to GOD, that they might all be prepar'd for Death and Judgment.

On *Saturday* he confin'd himself to his Chamber yet did not seem to apprehend himself in any danger nor did those about him.

On *Monday* some very good Advice was had and Means us'd, his Distemper was apprehended to be a nervous Fever, and malignant; but seem'd not to come to any Extremity.

On Tuesday evening he sate up till almost Bed-time, and having slept a little in his Chair, when he wak'd, he said, he had heard extraordinary Musick, far beyond what he had ever heard in his Life. That was the first thing which gave those about him an alarm of his Danger, for then it seem'd that his Distemper began to affect his Head; next Morning he became extremely delirious, so that he knew not those about him. A piteous case that a Soul of such great Capacities and Attainments, and now just ready to take wing to the World of perfect and everlasting Light, should purely by a bodily Distemper be put into such confusion as his was; and disabled to discover itself, as otherwise it certainly would have done, to the Glory of GOD and the Edification of others. May his living Words be duly remembred and improv'd, for we have none of his dying Words to keep account of.

Notwithstanding his *delirium* he slept much, and so sweetly on Thursday evening, that it was hop'd it would do him a kindness, but between 10 and 11 a Clock that Evening, (*March 4*) he wak'd in an Agony, and breath'd his last within a few Minutes; his aspiring Soul hastening as it were out of a Body, which not only, as always, detain'd him from the Vision of GOD in the other World, (for *while we are at home in the Body, we are absent from the Lord*) but now disabled him for the service of GOD here; and what Soul like his could bear to be any longer so fetter'd.

What a House of mourning was his made, that dismal Night; what deep Impressions this sudden stroke made upon his dear Charge, (as he us'd to call them) I cannot express, and I hope they will not forget. Sure he liv'd as much desir'd, and dy'd as much lamented, as most Men.

His Remains were attended to the Grave on Monday following *March 8.* with universal Lamentation. He was bury'd in St. Chad's Church, in *Shrewsbury*, close by the Grave in which the worthy Mr. *James Owen* was bury'd

not

Two Years before. Immediately after the Body was inter'd, a Funeral Sermon was preach'd in his own Meeting-place to a numerous Congregation of true Mourners. I must conclude this sad Account, as Mr. Fox doth the History of the Death of the Lady Jane Grey!

*Tu quibus ista legas incertum est Lector ocellis,
Ipse quidem siccis scribere non potui.*

F I N I S.



*On his Grave-stone is Engraven the
following Epitaph.*

SAMUEL BENION, V. D. M. & M. D.
Whickfoliæ in Agro Salopienfi Natus, Collegii
Glasguensis olim Alumnus, Quando Corpus suum
huc demisit Animam puram, piam, & modestam,
Terrenis defæcatam, & cælestibus plenam, Om-
nigenâ Literaturâ altè imbutam.

Gloriæ Dei

In Concionando Evangelium,
Erudiendo Juventutem Studiosam,
Et Curando Ægrotos,
Integrè dicatum,
Non tantùm suis, sed & omnibus charum,
In Christi Manus placidè Commisit.

Mar. 4. 1707.

Ætat. Suae 35.

in-
ect-
urn-
loth

I. D.
legi
uum
tam,
Om-

n,